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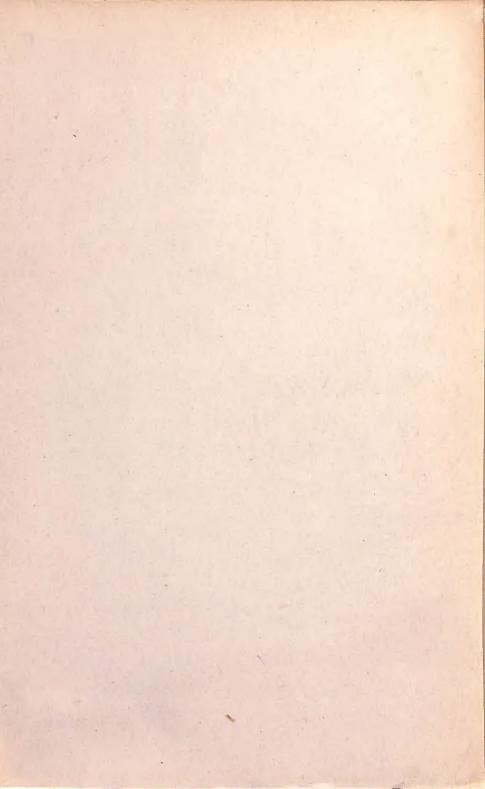
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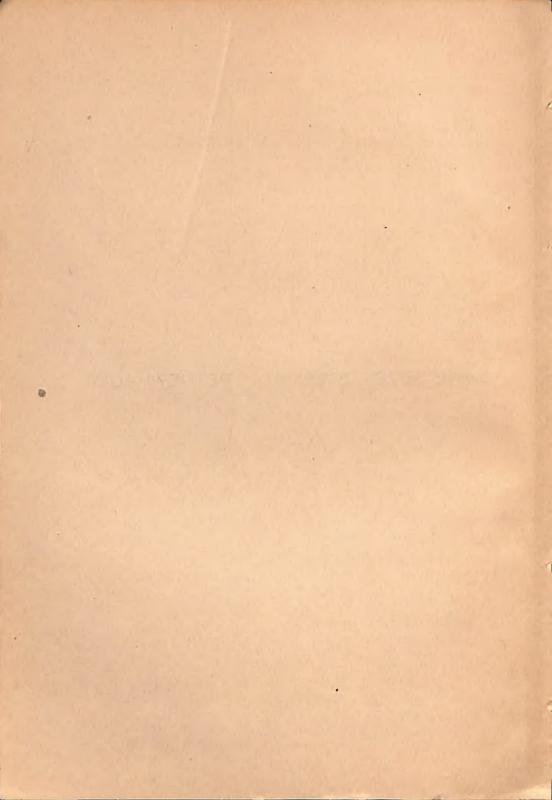
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#### FOREWORD

THIS book is offered to India. It is dedicated to the New Age—that of the New Civilisation, in Asia.

"Asia one and free"—that was the motto. that was the dream, thirty years ago; the dream was interrupted when, at Bardoli, "Swaraj in one year" was postponed for more than twenty-five years and the slow deterioration of the Hindu-Moslem unity began. But nothing can kill a great dream. It survives its denials. Today, "Asia one and free" is no longer a dream: it is a programme—a programme already on the way to realisation, thanks to the New Government of India which has initiated the first Asian Conferences. The day will come when these Conferences, until now sporadic and occasional, will become a well-established and permanent institution. What the Western Hemisphere attempted to do with its Pan-American Union, the East will accomplish with a Pan-Asian Congress, preparing a peaceful and powerful League of Asia.

Unity of Asia is the first condition for the fulfilment of freedom in Asia. The large body of

Asia is already free. But some of its external members are still in chains. They are left fighting alone for liberation against a concert of alien masters or would-be masters who under new names pursue the same aim of domination. Free Asia must unite to succour Asia in bondage. Unity must achieve total freedom so that freedom can achieve total unity.

Unity of free peoples means spiritual unity, —unity in diversity. Political, economic, ideological unity is not necessary. It could be a new enemy of freedom. It could be destructive of the rich diversity. Creative unity is a far greater one. It means, first, reciprocity, mutual respect, benevolent understanding between peoples different in character, tradition, culture. There is among nations no barbarism worse than that of mutual ignorance. Ignorance, incomprehension, is the first seed of hostility, conflict, and finally war "hot" or "cold." Ignorance is the first step towards mutual ruin.

The nations of Asia form, around their central pillars—India, China, Russia—a galaxy of peoples different in many respects but having in common under all appearances a new spirit in which memories of a great past become creative faith in a still greater future. They all have vision and wisdom, in some more focussed on external knowledge for the service of the outer

world, and in others, like India, more centered on the inner light, for the discovery of the eternal beyond what perishes, of the Infinite at the source of all worlds and within the heart of each being.

In these times of world wars and world revolutions, when the practical materialism of the West is challenged by the "dialectic" materialism of the East, once more the spirit of Asia must rise and face both materialisms with its rational and transcendental realism. It must reveal to both eternal truths in ever new forms.

While the culture of the West, having used its luminous torch of Science to incendiate its own house crumbles down in the flaming ruins of its pride and depredations, a new culture must arise to save the future of man. A new civilisation must be built more humane, and thus more divine.

The light of Asia once more must shine, and in the new dawn of the world, on its new wings India must soar. India still bleeding; India free, but no longer one, having been torn apart in the final clash of her religions. Religion means link, union. True religions lead to brotherhood, tolerance, peace. When they lead to partition and war, it means that they are no longer true. They have become superstitions, fanaticism. For these things generate hatred and bloodshed. Enlightenment could not flourish under foreign rule. The

wisdom of the past has turned into folly of the present. It always becomes so when it fails to renew itself and be born again. And there are only two remedies to fanaticism and superstition. One is that once tried by the great Akbar: a synthesis of faiths and cults, expressing in their different tongues the same eternal wisdom; the other is the suppression, the eradication of all creeds.

When I first met Mahatma Gandhi, in the Nagpur session of the Indian National Congress, he told me that his whole programme was "to mend or to end the Government." The same thing can be said of the warring creeds of today. They will be unified or nullified. This is the sole alternative left to the religions of the past—the challenge of the Future.

The Great Pacifier is no more. Rudra has won over his would-be destroyer. Rishis and Mahatmas come and go; but new Light from within never ceases to create greater freedom and unity. The day is not far when the still subjected parts of Asia will be free. And when this day comes hastening the birth of the New Age, the two severed parts of free India will be one again.

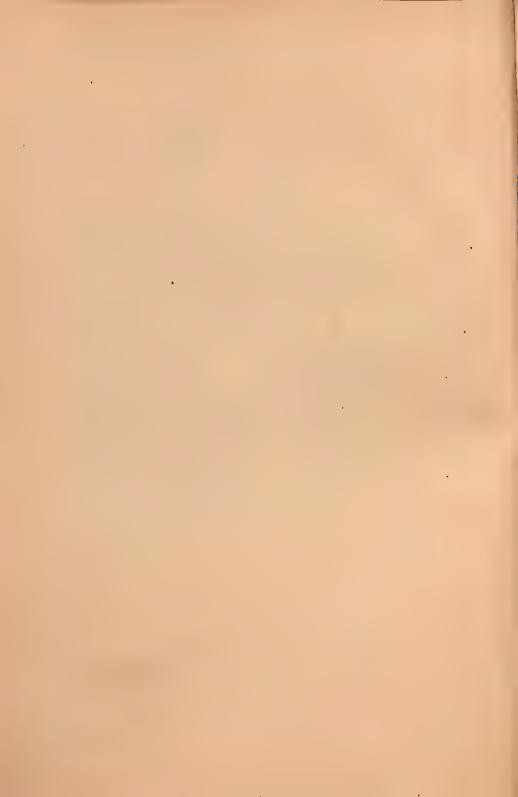
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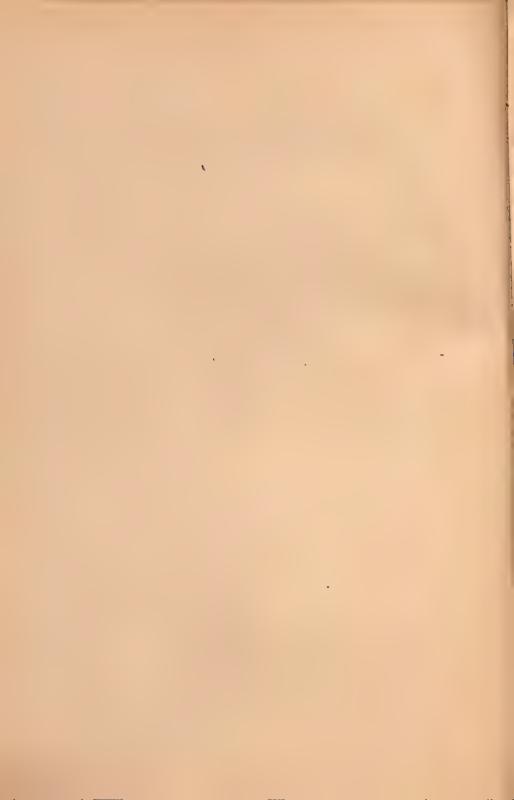
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# I NEW EDUCATION



#### NEW EDUCATION

THREE principles are at the basis of the New Age Education. Branching from the same root, they head respectively towards general knowledge, unified into international teaching; integration of culture and life; and progressive extension of the fields of consciousness, activities, loyalties.

#### (1) General Culture

Its aim is the development of the intelligence preceding and preparing a better final specialization. This is not a new principle. It has long been advocated by outstanding educators and has begun to be applied in some universities in Europe and America. But it still remains generally ignored or disregarded.

It consists in cultivating the whole mind of the child without aiming first at the acquisition of any specialized technical knowledge. For the mind is, as the body itself, an organized whole. It has to grow, as the body does, not in parts, piecemeal, but integrally. As an individual world of its own, it has to develop slowly but wholly from early nebula to final galaxy.

#### 4 THE SEVEN STEPS TO THE NEW AGE

The first purpose will not be, therefore, the formation of the skilful professional and wage-earner but, above and before all, of that most desirable of all citizens: the intelligent, fully cultivated man.

First, opening before the mind all the great avenues of learning, all the doors of the enchanted palace of knowledge; unfolding the vast panorama of human science in broad inter-connected outlines, all the details being left for the final purpose—that of the specialized training.

For how can the youth be able to choose the way in which to specialize unless he has first been shown all ways of possible specialization?

And the better will have been the general, disinterested training of the mind, the better will also be the application of this mind to the mastery of the chosen speciality.

This, therefore, will be the rule for integral human culture:

To begin with: something of everything; To finish with: everything of something.

First to survey the whole mountain. Then finding the path which ascends.'

This first principle of general culture has a strong link with that of international education. For it is the general development of intelligence

<sup>1</sup> See Appendix I: The Grand Tree of Knowledge.

in man which prevents his barbaric provincial isolation.

Barbarism of peoples arises mainly from their ignorance of each other. Broadening their mind through general knowledge prepares them for mutual understanding.

Indeed, this general knowledge is the very thing which can be internationalized to form a common background of culture.

Four basic books could contain the essentials of this unified culture:

- (1) Outline of human history
- (2) Outline of philosophies and religions
- (3) Outline of natural sciences
- (4) Outline of economics and sociology

Prepared by the most competent authorities, under the guidance of an Institute for International Education, these outlines, highly objective and impartial, could be presented as standard models of learning for the children of all lands, races and religions.

This would form the basis of universal training for goodwill and peace, and future amity among men.

To this ideal basis of education could be added also a practical scheme of mutual exchange of young people between all nations. This would take the form of a round-the-world University allowing the students to spend their last

year of training, before establishing themselves for life, visiting the world—not as tourists but as pilgrims, and at no larger cost than the stay-at-home.

To this purpose chains of international homes could be organized in all centres of interest for a monthly shift of visitors, all of them being thus in turn acquainted, along conducted tours, with the most significant things and peoples of all lands.

#### (2) Integration of Culture and Life

Integration of knowledge is only an aspect of the cultural integration which is that of the whole life. The development of the intellect would be incomplete without that of the other faculties, especially that of the imagination for new conquests and discoveries. It could be monstrous without its necessary complement—the culture, refinement of the emotions, which finds its completion in the cult of beauty—The True, the Good and the Beautiful. Science, religion, art are one when art is the religion of beauty; science, of truth; and religion, both a science and an art of the inner truth and beauty. Beauty is holiness of forms. Holiness, beauty of souls.

Art and culture are inseparable: not isolated art production—that of the artist "producing"

himself—but art creation in the whole of life, all its forms and manifestations becoming thus expressions and forms of beauty.

It is when life itself, individual and social, becomes art that culture flourishes and civilization develops. But when beauty withdraws from the outside world and the daily activities to take refuge in museums and galleries, when its exhibitions "become" mere exhibitionism, it means that culture is at its decline and civilization at its end. Decay without, in the forms of beauty, means decay within, in the source of inspiration, at the heart of life. Art is buried by the artist, as religion is by the priest. The less of art, the more of the artist.

True culture is therefore true communion between man and the twin worlds of his inner and outer life—that of nature, without, and of the Infinite, within. True education is that which strengthens and deepens this communion, so often better preserved in the life of the primitive than in that of the "civilized". When this is the case, one could say that the first duty of education is to lift the child of "culture" at least to the level of the child of nature. True otherwise becomes Helvetius' epigram: "Men are born ignorant, not stupid; they are made stupid through education."

\* \*

(3) Gradual extension of the individual fields of interest and loyalties.

To save the child from this failure of education, a new development becomes necessary. A new principle of culture must be applied—that of a progressive growth of the child, the youth and the man through expanding spheres of interests and activities widening its field of consciousness, responsibilities, loyalties.

The first circle of interest, the first step for the child out of its purely egoistic activities, is the family circle. Later on, a new development will enlarge this circle into that of the country. The family man will become also the national man—the citizen.

This is the old routine. This is also the actual short-coming: for no further step is considered. The child is led to think that nothing stands above his country—that no duty, no virtue exists higher than that of patriotism: "My country right or wrong," or as someone put it: "My mother drunk or sober."

So does one grow without having been taught that there, in this narrow nationalism, lies the first seed of international anarchy, the first root of war—of all the crimes and horrors of war.

In this first ignorance of nobler loyalties, is the way to ruin—moral and finally national ruin. No amount of international education and peace machinery can substitute for the clear teaching and acknowledgment of a higher duty than that of the citizen to his State: the duty of man to humanity.

International education can only become effective if in each country it finds a first individual way of application, preparing already in the child himself the future world citizen.

So, the child must be taught, by precepts and examples, that after having enlarged his circle of interests from family to nation, at some period of his life as a citizen he must enlarge it from nation to humanity. And, as there are circumstances under which he will have to sacrifice even the love of his family to the service of his country, there can also be circumstances under which the loyalty to his country will have to yield to loyalty to mankind.

Thus having grown from child to family man, then to national man, he will have yet to grow from national man to world citizen.

Such a step, of course, will only be taken when he will have fully repaid—in time of war as in time of peace—the debt of service he owes to his country.

His life could then be theoretically prearranged in successive periods of, say, fourteen years; during which the main interest and duty will be:

Until 14: individual growth 14 to 28: family circle 28 to 42: national service 42 to 56: world citizenship

With this last development the four concerns would be, in order of importance, first: mankind—the progress of man; second: the nation—wellbeing of his country: third: the family welfare; fourth: the individual self-interest.

And this, by far, is not the last step. There are still three possible ones leading man to deeper union with life itself in all its forms, then with the whole cosmic wonder, and finally to a luminous blissful merging beyond the world with the Infinite. . . .

This is not an arbitrary succession of steps; one leads logically to the next: the growth of the individual to that of the family, then to that of the tribal, national concern.

In the same way, the purification of the patriotic spirit leads from narrow nationalism to the service of a larger family and mother-country—which is that of Man. And once the fatal obstacle to world citizenship is removed, the road is open to still higher development.

For the broadening of human interest expands further into deep sympathy with all living beings —respect and reverence for life. And from there into kinship with the whole living universe, and beyond it with the Infinite wherefrom all comes, in which all subsists, to which all returns.

Thus is the life of the individual enlarged and renewed in a succession of new births, each of them severing the umbilical cord which was binding him to the limitation of a too narrow and exclusive environment.

This is the only way of changing the ingrained sense of isolation of the individual self into that of progressive participation in the whole cosmic life.

This is the growth of human consciousness from infra to supra mental intuition—from human to superhuman awareness, to cosmic, ecstatic consciousness.

This is the path of initiation to Eternity, and perhaps the conditioning for possible conscious immortality.

This is also the path to peace for mankind.

#### Conclusion

One can observe that the two main principles and features of a new education—integration of knowledge and extension of loyalties—are two counterparts complementing each other. For while the field of intellect develops from the

most generalized culture to the most specialized subject, that of the emotions, on the contrary, is enlarged from the individual center to the universal whole, and beyond; and the two central foci of these opposite movements coincide in a common domain, that of the Humanities—the study of mankind and the service of man.

This double movement to and from the center makes life and education reflect and perfect each other, both proceeding from the infinite source toward the infinite goal.

For after all, true knowledge is that of the infinite without which no one can understand the finite universe; and true education, true life is that which develops the "sense of the infinite", without which, says Einstein, "one would be better not to have been born."

# II NEW SOCIAL STRUCTURES



#### NEW SOCIAL STRUCTURES

New political democracy

TWO principles are at the basis of all social structures:

- (1) Liberty, through self-affirmation of the individual souls;
- (2) Unity, through integration of the individual souls into a greater one: that of the nation—state.

The first—Liberty—is at the basis of individualism, liberalism, democracy.

The second—Unity—at the basis of nationalism, etatism, totalitarianism.

Both principles, divorced from each other, degenerate into opposite evils: individualism into endless division, and finally anarchy and war within the nation; totalitarianism into tyranny, absolutism, and finally wars between nations.

Each of the opposite tendencies justifies itself as a necessary reaction against the menace of the other. Each recites with horror the vices of the other; while the real vice in both consists in ignoring what evils each breeds, what good

each excludes. The only way to exorcise the two opposite devils is to harmonize the two opposite ideals.

So, true democracy is neither individualist nor etatist. It embodies, integrated into one, the two fundamental and complementary principles of liberty and unity.

It consists essentially in a reciprocal respect of all the individual souls for the great collective one; and of this great collective soul for all the individual ones.

It is founded on the mutual reverence of the free citizen for the authority of the state, and of the right authority in the state for the freedom of the citizens.

This true democracy can exist only when two prerequisite conditions are realized.

The first concerns the state. As the citizen has to serve and revere something above himself—the state, so the state itself has to serve and revere something greater—humanity. Short of this condition, the petty egoism of the individual would have been sacrificed only to a more monstrous one, that of the collective state; and this is what most often happens in the so-called democracies. This is what leads them to their doom.

True democracy can exist and subsist only where the national state fulfills its highest allegiance toward humanity—humanity in all nations,

and, at home, in each citizen. For the two are inseparable.

How could the state respect any human soul if it ignores humanity?

Why should the citizen serve the state, but not the state, humanity,?

The second condition concerns the citizen. If for the state to serve mankind is to deserve the loyalty of all citizens, for these, also, to respect each other is the prerequisite of being respected by the state. Why should the state respect men who do not respect each other, who do not reverence, in each other, humanity?

There is no true democracy wherever discrimination, intolerance, bigotry, violence in any form exist between citizens; whenever corporal punishment, cruelty, death penalty still survive. No true democracy without mutual deference, consideration, courtesy—without good manners. And in this respect there is perhaps more genuine an approach to real democracy in the refined politeness and gentility of the Chinese and the Japanese than in the rough dealing of the American.

\* \*

As there are two things, two conditions to be fulfilled, there are also two obstacles, two stumbling blocks to be avoided, two enemies to be defeated. One is the mistaken sense of equality among the people, their fear of any superiority, which excludes the true leadership. The other is the false sense of authority, the craving for power, which makes and characterizes the wrong ruler.

True democracy, true liberty can only flourish where true leadership is found. See what happens even in the most fortunate country when the "common man" jealously distrusts and discards the uncommon one, when number and quantity overcome quality and 'one of the boys' becomes ruler.

In a democracy which excludes the right leadership—that of the elite—it is the wrong leadership which takes its place—that of the mob and of the "boss". And this is the first step towards demagogy, which leads directly to the last one: fascism.

For democracy has only one choice finally. At its head it will have either the best: the aristocrat (in the true etymological sense), or the worst: the autocrat.

This fear and distrust of the common man for greatness is but the counterpart of his secret craving for power.

Power does not appeal to the truly great. The lust for power is the hidden vice of the little man. (If power were not a vice, it would not tempt so many—and he alone who refuses it can be trusted with power.)

It is always the little man invested with great power who becomes the mad despot.

So the pendulum oscillates between the two extremes, going from the disorders and divisions of false democracy toward the deadly order and oppressions of forcible autocracy,—until some harmonization can be found, in a real democracy between individualism and unitarism, the freedom of the little souls and the authority of a greater one.

An example of this can be shown in the history of the ancient Chinese civilization unifying peacefully the greatest number of people during the greatest number of centuries, while western empires were rising and crumbling down.

For a thousand years, before your era, in China the "rule of law"—which means coercion, regimentation—was replaced by a community of ideas and customs, ideals and traditions; the power of the state by the force of its example, its high standards of culture and conduct.

Conversely, the "rights of man" were giving place to a well developed sense of mutual benevolence, obligation, responsibility.

And the reason for this was that two hundred years after the passing of its teacher, China had

fully applied his gospel of order and reason, while in the west, after two thousand years, the teachings of the master are only recited:

... "The princes of the gentiles exercise dominion over them and they that are great exercise authority upon them.

"But it shall not be so among you: whosoever will be great among you, let it be your servitor," ....

True democracy excludes only false greatness, but it creates the real elite.

It harmonizes and reconciles the great opposite ideas.

It makes of liberty the companion of unity.

It weds the radicalism of below with the idealism of above and the sovereign rights of the people to the rights of his true sovereigns. It identifies heaven and earth.

But where does it exist? Where can we find this true democracy? As yet, nowhere. And it is therefore that chaos is coming on all the peoples. It is from this chaos that in the end true democracy will arise.

#### New economic democracy

To this political synthesis between the two principles of Unity and Liberty, totalitarianism and individualism, corresponds a possible combination between the best in Capitalism and in Communism: It consists in protecting as legitimate and useful private enterprise, as long as it remains private—belonging to a real private capitalist, not to a fictive, anonymous one. This kind of legitimate Capitalism can be exemplified by Ford's private enterprise.

But as soon as this enterprise is offered to the public, and can be purchased by speculators on the public market, it loses its character of genuine private enterprise.

At that moment it can pass without expropriation from private to public ownership, simply through the exchange of stocks into amortizable bonds, on the Stock Exchange, the bonds producing the normal low interest due to the capital in whatever hands it has passed, and the stocks producing profits becoming public property.

This public ownership of all stocks coming into the market will produce a cumulation of public profits which could endow the state with its own sources of revenue. They could after a time cover public expenses. Which means, after the suppression of speculation, gambling on stocks in the market, the progressive suppression of taxes and of all the bureaucracy necessary to collect them. And if this cumulation of public profits could ever take care of the public debt, the day would come when each citizen could receive a token of his part ownership in the commonwealth.

This could lead to greater progress in the dignity and security of citizenship and make unnecessary all the present concerns for bonuses, assistance, pensions, public charity.

Against such a revolution in the economic structure of the state stands the traditional well-founded objection that a political government is unfit for a national economical management.

This objection can only be disposed of through the creation of a fourth branch of the government: the economic branch, composed of the same highly specialized industrial executives who now manage the corporations. Thus nothing would change in the present working of these corporations, except that their anonymous ownership would be enlarged to include all citizens.

And this new economic branch of the government, being at first an independent adjunction to the executive branch, would progressively transform and replace it, as happens in all new governments and constitutions formed after the advent of the Economic Age, heir to the defunct political one. Professional politicians will then at last give way to competent technicians, economists and scientists.

And this would be true democracy.

For true democracy is not the democracy of electoral parades. It does not consist in deceiving the modern slave, in persuading him that he is free when he has voted for or against one of his masters.

The tyranny of number cannot be liberty. An anonymous autocracy, an elective plutocracy—that is not democracy.

The true democracy, the true liberty, is that which frees man from its real bonds of servitude—that which makes him greater, nobler, more beautiful, more happy.

"What we wish is to found a democracy of terrestrial gods", said Emerson.

## \* \*

## How to revive democracy

In two ways—one negative, the other positive.

- To rid democracy at home of everything undemocratic, especially race prejudice, intolerance, corruption and graft—besides rampant militarism.
- To disarm the enemies of democracy abroad by taking from them whatever good in their systems is missing in ours, especially the ways and means to counteract inequality and insecurity among men.

Once, in Jerusalem, the people having to choose between two men, Jesus and Barabbas, chose the brigand—Barabbas. Why? Because the people were ignorant. People always choose one of themselves. When they are ignorant, they choose the worst among them. Hitler himself was elected.

Only when people choose the best can democracy live and the citizens remain free under the law they themselves have made.

But to choose the best they must first themselves become better, more educated-free from ignorance, prejudice, gullibility. Only cultivated citizens are free citizens. And culture does not flourish on drudgery, hardship, misery. It depends on some well-employed leisure, and leisure on some kind of economic freedom. Freedom from want and fear is finally the basis of all others, the very foundation of true democracy.

The first democracies, in ancient Greece, were working wonderfully for the benefit of a leisured elite of free citizens. Their economic freedom was founded on the existence of a large class of slaves. Today another kind of slave-the machine -has developed, which creates more and more for all citizens an opportunity of enjoying the same privilege of economic freedom and culture.

To revive democracy, the only thing is therefore to make labour-saving machines work and produce not for the few but for the many, and create for all leisure-not unemployment; culture -not degradation.

This is what others, elsewhere, in their harsh and fierce ways intend or pretend to do. This is what we ourselves, in our own free way, have to do.

When the same opportunity for high education, according to individual capacity, and for regular employment, according to skill, with attendant provisions for health, medical care, rest and relaxation will be assured to all, democracy will be sure to live.

For then it will add the advantages of the opposite system to the peerless freedom of its own.

Instead of fighting in the world against its own weakness, as it does today, democracy will have renewed with its content and its meaning the full power of its message.

There is no status quo in a world of change. Everything regresses which does not progress. Democracy faces the challenge of a world in transition. It will vanish with a dying civilization unless it recreates anew this civilization, unless it revives at home the enthusiasm of the youth, and rekindles everywhere in the world the hopes of mankind.

Youth only can make democracy live. And this renewal of its real meaning, this economic rebirth, will give youth new incentive and enthusiasm for democracy—a new faith to live by, to work and fight for—and if need be to die for.

\* \*

To revive democracy is, finally, to recreate it—not only to restore its old ideal but to embody it in a new structure. This new structure will be

that of a triple form—and reform—of the fundamental principle of representative government. The present form of representation, of a geographical, local character, has given rise to the worst kind of parasite and destroyer of democracy—the professional politician. How to save democracy from the triple disease of the electoral "machine", the spoils of patronage and the incompetent, obtrusive vote-getter.

This is the urgent problem of today which can be solved only in three ways:

- 1. Geographic representation has to give way to organic representation of all interests and activities of the social body in a corporative parliament whose election would have the character of true selection, whose members would represent the quality of the people, not merely their quantity, their chosen avocation rather than their chance location; a parliament of the best and most authorized delegates, well known by those who send them, in the name of whom they will speak, for whom they will legislate.
- 2. The parliament of a nation represents only its organized interests, its immediate concerns, its present rather than its past or future; and while the past is safely also represented by all established traditions, habits and institutions, the most important interest, on which rests the whole life and security of the people—its future—is the only one without any organized representation and qualified representatives. These delegates of the future can only be wise men with a large experience, a sure vision—and no personal interests. They exist in all nations which look for them;

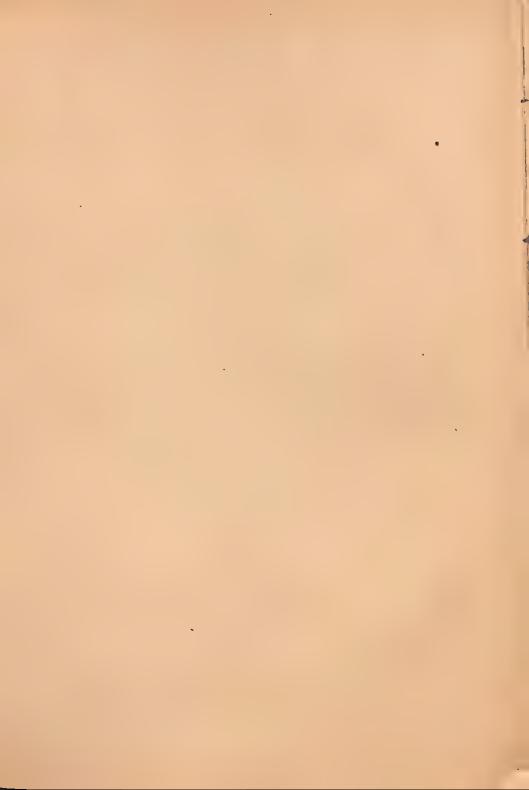
without them nations err and people perish. A new social structure must therefore be, above that of the corporative parliament, the high 'institution of a council of sages once for all created and self-perpetuated by free cooptation of its members, whose spiritual and social authority will constitute the only, but unequalled and unimpeachable, power.

3. In each separate nation of men, in each part of the whole, the unity of man and the sovereignty of mankind must above all be represented. A society of nations in each nation, a parliament of man above all parliaments, a permanent Council of Humanity as a third and supreme term of the new social structure. Such an international body taking the place of the haphazard, incomplete and anarchical diplomatic representation of today, whose secret activities create more chances of of conflict than of peace, will become in each people an agency of mutual understanding, a stabilizer of their reciprocal foreign policy—a break on the strong, a shield for the weak, a link between all.



# Ш

NEW INTERNATIONAL STRUCTURES



### NEW INTERNATIONAL STRUCTURES

HOW is it that nations—even those of good will—so often are mistaken in their calculations, frustrated in their aspirations? How is it that rational application of moral and material forces to ideal aims, which can defeat an enemy, so often fail to achieve the ultimate results, moral and material, expected; that winning a war is not necessarily winning the peace which follows?

The reason for this lies in the lack of impersonal vision of the human mind. Aims and ends are not linked by the same logical determinant in the historical process as they are in the will of men and nations.

History has patterns and rhythms of its own, generally consistent with the rise of man but unconcerned with his purposes. National policies have to be coordinated, therefore, not only with those of other allied nations, but above all with what could be called the will of history, and the goal of man.

The only wise statesman is, thus, not the forceful patriot nor the high-minded idealist, but

the man of understanding who adjusts his longrange policies not to the interests and ideologies of any group of nations, but first to the general directive and trend of events to come,—who takes as his most prominent ally, the Future.

For the Future is imprevisible to those only who try to apply to it the mental rigidity of straight Euclidean lines. The Future is not Euclidean. It develops into large curves in the general direction of the highest aspiration and progress of man, and within these, in fluctuating waves; which explains the periodic up and down of peoples and races, the tides of history in the rise and fall of empires and civilizations.

A few things are quite certain; these are the constants of history. The first is that in the eternal movement of universal change there is no possible national or international status quo.

The second is that there is for nations, as for everything else in nature, a breathing rhythm of

periodic concentration and expansion.

The third is that there is in the historical as well as in the biological development a general trend of advance, ascension, progress. This progress, from amoeba to man, is towards greater complexity of consciousness, and from tribe to commonwealth towards larger integration of peoples, greater unity.

Thus, the criterion of future success or failure, as well as the reason for past ones, resides in the answer to three simple questions:

1. Do you stand for national change or conservatism? For international newness or status quo? Did you fight to thrust nations into the crucible for their rebirth and renewal, or to maintain, to restore their past, to freeze their future?

The old League did this very thing. It therefore ended in failure. How could the new one succeed when, true to type, it tries also to make the dead things prevail on the unborn?

The first world war which ended several empires had only one positive justification: the new beginning, the new birth of Soviet Russia. And the coalition of all powers on earth against it were of no avail. As the old Russia had been defeated by the Germans, and the Germans by the allies, so the allies were defeated by new Russia.

The second world war in its turn had many negative justifications, destroying both the evil things in the vanquished and the good ones in the victor. But it seems to have again only one positive outcome: the opportunity offered to the same Russia to spread in vast and hopeless vacuums, due to the failure of the democracies to break through the *status quo* of the old narrow

frontiers and to create in Europe and Asia new federations, new united states.

2. The second question that each nation has to answer to explain or foresee success and failure is: Are you able or unfit to judge others as you judge yourselves? Do you look with understanding or hostility; do you help or try to stop them when their turn has come to do what you yourself did in your own period of expansion, aggrandizement?

Who could then have choked your growth? How could you now choke the growth of others? No one can stave the mounting flow, no one stay the growing forces; when buried they germinate, when suppressed they multiply, and

when compressed they explode.

Even if they were themselves willing to do so, they could not stop their own advance—no more than they will, one day, stop their own decline. This decline will start at the apogee of their growth. For it is a mighty power of nature which takes each in turn in its stride—Portugal, Holland, Spain, France, England—and in turn drops them exhausted, to gallop towards goals unknown on the horizons of history.

Between static, shrinking nations and dynamic, expanding ones, there could be goodwill and peace, however, if they only would look at each other not as the old and the young bulls

in the herd, but as age and youth do in a family.

There could be peace between what is and what will be if only this could be accepted—a "Golden Rule" for nations:

Do not forbid others to do what you yourselves once have done.

Your past conquests will be forgiven—only through someone else's future ones.

Remember the old urge in yourself—and understand it in your brother.

Each in his turn has to expand. Only the shrinking ones object.

Do not apply to God's nations the ethical standards of men's societies.

Should you restore what you took from other's what would be left?

The only criterion for the deeds of nations: the progress of man.

Do not try to limit another's "Union"—except by enlarging your own.

Who could have stood, once, against the designs of the Future for yourself?

Who are you to stand now against the Future's designs for another?

The Future's desire is for integration-no longer for segregation of nations.

Families, tribes, provinces, nations, federations: such are the steps towards human unity.

The whole cannot be organized before the

parts have been made organic.

3. So, the third question—the most important one-has to be answered: Do you stand for integration or segregation, for nations or federations, for the right of the present national sovereignties or for the greater right of future human unity?

No way leads to the goal which fails to lead to the next step; after that of nations, the next step is that of federations. Failing to acknowledge its necessity is to fail also to acknowledge the rightful place and privilege—the moral as well as material precedence—of federations over nations. great or small. For nations are to federations what provinces were to nations.

This failure explains many others—especially that of any artificial construction and peace machinery as makeshift for the natural process of integration of nations into federal unions. No world organism can exist without regional or even continental units as organs.

There could have been a society of nations if no empires had been among them.

There could be a society of federations if no nations were between them. But there cannot be an association of nations and federations. Foxes and fowl do not make a league. As long as separate weak nations survive there will be no peace among federations.

Nations, and their malignant growth—colonial empires—opposing the false unity of their scattered possessions to the normal growth of regional consolidations, are the stumbling block to world unity. They are the superstitions and anachronisms of this economic era.

As in time of war they are defeated who fight with the weapons of the last conflict, so in time of peace they are frustrated who cling to the covenants of the past. The Wilsonian peace failed. But still the peacemakers assert the same Wilsonian principles: self-determination; right of nationalities—which means endless fission of nationalities.

They seem to believe that nations have been created from the beginning of time to last as such forever. And they make them believe in the pious fraud of sovereign equality. Thus they encourage their anarchial separatism instead of stirring them to emulate those who have ascended to the higher level of federation, unions of states and republics.

For those only are the great ones, not because of their might and material aggrandizement (having passed perhaps through conquest or otherwise from 13 to 48 states, and many other possessions) but because they represent a moral advance towards the future goal of human unity.

How many of these great ones could exist

and have to be formed?

Two already exist: the U.S.A and the U.S.S.R. Neither has yet ended its development. Willingly or not, they will have to spread even beyond their own regional limits as long as other unions have not been formed. Meanwhile both compete for world leadership—one as champion of little nations; the other, of enslaved ones and of little people in all nations.

A third federation—The U.S.E. (United States of Europe) has twice failed to come into being, first through the fault of its own component states, then through that of its liberators. As U.S.S.R. has encompassed Eurasia, the United States of Europe could have shaped Eurafrica. Now the west of Europe will eventually form the terminal of Eurasia looking towards the Atlantic or the advanced basis of an Atlantic-American union looking towards the East; and Africa will possibly become a federation of its own.

Some sub-federations can meanwhile emerge, and then merge—as the Slavonic and the Balkanic

already added to Eurasia, and the Arabic which will extend to North Africa and some day may even dominate the whole continent unless they choose to gravitate with the Mohammedan kingdoms of Asia either towards Russia or India.

In Asia two other federations exist already in a nebular potential form. In the East, the Chinese, standing up in its huge bulk, around which will cluster the kingdoms of Indo-China. the islands of the South and the remains of the Japanese Empire. In the West, the Indian, ready and eager to rise after having shaken off the shackles put upon it while sleeping. Around it will gather the Buddhist countries of the South: Burma, Siam, and the Indies—perhaps also some of the Mohammedan lands of the West. Both China and India emerge from a mighty past, having had together, from 1500 B.C. to 300 A.D., their great period of civilization while their masters of today were still in their stone age. Together they stand as the two pillars of Asia. They will form with Russia the three central colossi of the world.

There remain the Americas: that of the North, only partially federated, attracting slowly, with Canada, England itself and even Australian States and, with Mexico, the Central States; the other of the South, having not yet begun even

partially to crystallize round one, or the other, or both, of its opposite centres of attraction. If two sub-federations could be started, led by Brazil and Argentina, this could be the first step towards a South American unification, realizing Bolivar's dream. After which the final union of all Americas would become possible, realizing a still more creative dream—that of the Future.

In toto, five regional federations at least are possible and necessary: one in Eurasia, two in Asia, one in Africa, one in America; each with 200 million minimum population, which means self-sufficient in resources, home markets and sources of raw material, fit to live and prosper in this economic era, able to develop without wars and conquests (as nothing to conquer would exist between them) and therefore living in peace, mutual amity, or at any rate healthy mutual respect.

Five Federations: one family—before the final step: one World.

The alternative to this constellation of integrated units and their mighty international equilibrium in a lasting peace, is the growing opposition and final clash between two great suns, carrying all their satellite States in their catastrophic ruin.

Both the U.S.A. and the U.S.S.R. ignore the principle of their own development and the justification of their privileged might among the nations. As the new born in a new species, being still alone of their kind, they ignore their kind. They dominate all nations and still believe they are but nations.

Failing thus to understand that they represent a higher level of international organization, they fail also in their duty to help all others to ascend to the same level through integration.

Both refuse to be submerged with all the others into a World Government. So there will be no World Government unless both together govern the world. The choice is therefore not, as many believe, between world war and a World State, but between world war and an equal share by both in a World State. To put it another way: peace in a two-powers World, or after a last war, a one-power world—if there is still a world

Instead of passing, then, from two masters to a single one ruling over ruins—the habitual end of civilization—it could thus ascend progressively from its hundred disorderly nations to a few united federations: the Big Five of the Future. This, meanwhile, would give some sort of reality to the present fiction of "big five", which could be considered as a token anticipation of the things

to come: three of them—America, Russia, and China—being already real unions, and England and France substituting as locum tenens for the missing ones—India and Eurafrica.

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Short of force and compulsion, what could help most in the formation of these unions of sovereign states? A start could be made through a very simple device. This would consist in a collective representation of all these states in each of them, taking the place of the individual diplomatic one. A higher permanent council of nationalities assuming in each member state a progressive control of foreign affairs would be the most efficient way of unification, and the mildest form of surrender or limitation of the proud The substitution of such a sovereignties. practical system of mutual control to that of sporadic pan-American conferences would mean a long step towards South American unity.

On the same principle, a collective representation of the five federations in each of them would finally take place—a supreme council of world unity, assuring the last step towards the goal of man.

Besides, as a first nucleus of this world unity, an international body of recognized world citizens could be instituted and function as advisory council for further international development. Without world-citizens there can never be a World Government.

A few great sages and servants of many nations could first be chosen, around whom, through selection and co-optation, this nucleus of world citizenship could grow, and the first sacred College of Mankind assemble.

泰 章

#### The Basis of World Peace

An outline of the general principles on which the New International Deal can be built.

## **Principles**

- 1. The aim of all international progress: Human Unity.
- 2. The whole of history can be summed up as the progressive integration of human families, tribes, feudal provinces, nations, and finally Federations of Nations.
- 3. What provinces are to nations, nations are to Federations. The former represent a past step and the latter a further advance towards Human Unity.
- 4. We cannot pass at once from the present world's division into the final world unity. An intermediate step is necessary: passing from the hundred nations of the earth to the ten or twelve possible Federations of Nations.

5. Two of these Federations only already exist: The United States of America and the Union of the Soviet Republics.

6. Two in Asia are possible: The United States of China and that of India. One in Europe is necessary, the United States of Europe, as the only alternative to the final chaos and ruin of Europe.

7. It is not historically nor morally true that all sovereign states, small or great, are equal. They are equal only between themselves under the higher sovereignty of the larger and more modern Federations of States.

8. The higher sovereignty of the large geographical units rests not on their great might and on their greater responsibility in peace and war, but primarily on the moral fact that they represent a higher level of historical integration and therefore a further advance towards the goal of history: Human Unity.

9. "Nations", on the contrary, not yet having accepted the sacrifice of their narrow nationalism, of their egoistic, anarchical and anachronical sovereignties, have no other right than that of being kept equally secure, in a state of mutual peace and order and justice, by the higher up Federated "Unions" until the time that they themselves can gain accession to the same high level of integration.

- 10. The question of peace, in fact, is not dependent on the artificial formation of some international organization or machinery, founded on the confusion of the two levels of historical advance—material and moral advance—represented by nations and Federations of Nations. Peace depends mainly on three general conditions which are precluded in the former and assured only in the latter.
- 11. These three general conditions are founded on the fact that large geographical aggregations only are appropriate to modern industrial and economic development. Narrow frontiers are obstacles to the free circulation and exchange of products, therefore responsible for the need for foreign, colonial markets, the competitive appropriation of which is the main cause of modern conflicts.
- 12. While nations feel the lack of economic self-sufficiency in proportion to their degree of industrialization, and therefore the need of expansion through conquest, Federated Unions realize within themselves the three fundamental conditions and reasons for peace
  - (i) Their self-sufficiency in population, appropriate geographical extension and corresponding natural resources in soil and raw material make conquest and wars for them unnecessary and thus unthinkable.

(ii) The opposite need for organization, development and exploitation of all their ethnical, technical and material resources keep them too busy for any need and desire other than that

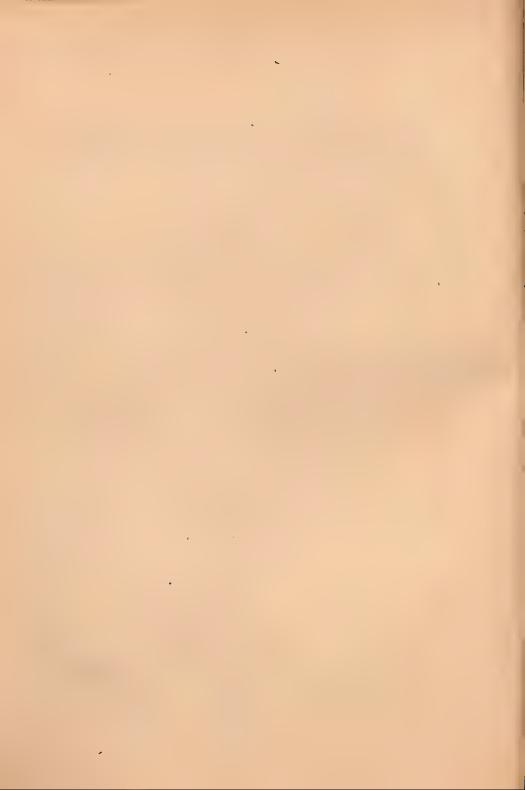
of lasting peace.

awareness of the extent of all (iii) The actual and potential might of their great rivals, and of the consequence of possible conflicts in mutual utter ruin assure in them a healthy mutual respect and desire for peaceful fellowship.

13. These three reasons for love and peace and order and justice would be exhibited today Russia and America—the two non-colonial largest geographical units-had they associated to organize the rest of the world, on their own example, into independent regional Unions.

14. On their understanding of this common duty and unselfish goodwill towards the future of world unity through regional federation, depends the only possibility of peace, and indeed life, for the human family.

# IV A NEW CIVILIZATION



## A NEW CIVILIZATION

FOR countless centuries men were unaware of the sphericity of the earth. The curve on its surface was for them too large to be noticed. Too large also are, in time, the curves and periodicities of history for their regularity to be easily discovered.

Yet, such progress has been made in the uncovering of the past that a sudden revelation has become possible not only of constant patterns in corresponding phases of successive civilizations but also of a regular recurrence in their cycles of succession.

So that a natural history of human cultures can now become possible, their history passing from mere recording of haphazard events to well ordered systematization of constant sequences and organic like development.

Eight past civilizations, preceding and preparing the present European one, are known well enough to reveal their common features.

They are in chronological order: (1) the Sumerian or Akkadian (3200-1700 B.C.); (2) the Egyptian (2800-1100 B.C.); (3) the Hittite or

Assyrian (1800-300 B.C.); (4) the Chinese and (5) the Hindu (both 1500 B.C.—1 A.D.); (6) the classical (1200 B.C.—200 A.D.); (7) the Arabian (1—1400 A.D.); (8) the Mayan (200—1400 A.D.).

A comparative study of these eight civilizations shows that they pass, as all living beings, through three general periods of growth, maturity, and decay, and that these periods have a length of about 600 years, the last one being generally shortened through accidental impacts with some newly incoming culture. These three periods, which can themselves be divided into shorter ones of 200 years, form a total of 1800 years, representing the theoretical duration of human cultures. None of them has lasted that full span of life, the longest one—the Egyptian—having lasted 17 centuries, and the Mayan—the shortest one—having been destroyed by its European assailants after only 13 centuries.

Besides, three great cycles of 1800 years seem to encompass the life of the nine known past and present civilizations: the first, from 3300 to 1500 B.C. being the period of youth of the civilized man; the second, from 1500 B.C. to

There is nothing rigid about these dates, as given by Goddard and Gibbons (Civilizations and Civilizations), following the lead of Spengler. Periods of culture are mainly related to geographical localisations. Their beginning and end represent the two lowest points of a wave progressing through space as well as in time, and their successions, form, as we will see, a continuous flow of creative forces in transit through larger and larger portions of mankind.

300 A.D. its great period of maturity, including with the end of the Egyptian and the beginning of the Arabian and of the Mayan, the Assyrian, the Chinese, the Hindu and the Classical civilizations, these last four being contemporaneous for 900 years. The last great cycle, from 300 to 2100 A.D. would be that of age, and according to corresponding period in individual cultures, of consolidation of all acquisitions and experiences, systematization of scientific learning and final concentration, forcible or voluntary, towards totalitarian unity.

At the very center of this all-embracing cycle of 5400 years, can be found the Sixth Century B.C., which is not without resemblance to our own critical era, having seen with the ruin of great cities—Nineveh, Babylon, Thebes, and the Temple of Jerusalem—the birth of great teachers: Lao Tse and Confucius in China, Mahavira and The Buddha in India, Zoroaster in Persia, Pythagoras and Thales in Greece.<sup>1</sup>

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Now, a simple glance at this global time-table of human civilizations shows a striking regularity in their successions—and if the three exogenous ones, the Hindu, the Chinese, and the Mayan, are separated, a main sequence appears, with the Sumerian, Egyptian, Assyrian, Classical, Arabian,

<sup>&</sup>lt;sup>1</sup> See Appendix II, A.B.

and European presenting a nearly perfect periodicity of 900 years in their successive development.<sup>1</sup>

This intelligence of the past with its well regulated periodicities opens the gates to the vision of the future. The European civilization which started after Charlemagne, with the Holy Roman Empire, has reached its period of maturity in 1500, with Columbus, the Renaissance, the Reformation. The end of this second period, which we have now attained, has always been marked, in the preceding civilizations, culturally by humanitarian materialism, socialist idealism, and development of both esoteric creeds and scientific thought. Politically by the rise of a fourth class, mobs in big cities, and great wars between states.

According to constant pattern, its third and last period in less than a century will be that of systematization, integration of knowledge and also that of unification of authority, Caesarism, preparing the final stage of empire—and sterility.

But according to the same regular periodicities, another civilization—the next one—must be already born, 900 years after this, around the year

¹ The only lapse marring its perfect regularity comes from the usual dating of the classical era and seems therefore to point to faulty determination. To make this era begin two centuries before Homer and one before Troy is hard to justify. It seems more rational toplace its beginning in the neighbourhood of 900 B.C. when Samos was built and Sparta was given laws from Licurgus—about 200 years before the first Olympiad. We thus have the main sequence of our Mediterranean civilization begin around 3600 B.C. with the Sumerian and continue every 900 years with the Egyptian (2700), the Assyrian (1800), the Classical (900), the Arabian (1 A.D.) and the European (900 A.D.).

1800. Why not turn our hopes and greetings, as elders to their heirs, towards this new coming and welcome culture?...

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Three hundred years ago, at the zenith of our European era, when France and America were ready to start on their revolutionary paths to democracy, Peter the Great put Russia at the school of Europe. He took its Capital to the West. He himself went to Holland and for a whole year joined the building crews of Sardam, living among workmen dressed as one of them, working with them, learning in succession their different trades. He was known to them as the carpenter Peter Michaeloff. Having thus mastered all the shipbuilding crafts, he went back to Russia to start his own people on the road to new civilization—new culture.

Each culture has a body of external creations and a soul, a mainspring of inner purpose and inspiration. The literature of a people reveals generally this aspiration of its soul. In some civilizations, it is a desire of external conquest and achievement. In the present one, it was a will of mastery over the forces of nature, leading to knowledge of nature: science is its achievement. The applications of science will be its last triumph or doom.

All the Russian literature shows a more internal, psychological aspiration: the Russian

soul seems to be haunted by the inner conflict between the two natures, and the nostalgic longing to find a solution to their antinomies not in the suppression or the repression of one to the benefit of the other, but through full and free development of both for their ultimate union in a higher. nobler, synthesis. They strive through failings towards perfection. They aspire to the creation of a supramental, superhuman nature through a full realization of their subconscious potentialities. And to reach there, they are ready to jump beyond their limits, across dark abysses, so that they may attain the promised, unknown land, on the other shore. So they did, politically, a quarter of a century ago, liberating themselves from the finishing school of European civilization, bringing back east their Capital, towards the warming hearth of Asia. So they will do, spiritually, through better or worse, to liberate themselves and mankind from the consciousness of its inner bondage-from the inner bondage of mere human consciousness.

So, while a declining civilization achieves its conquest of the external world, a new one is busy building the soul of the future.

<sup>1</sup> This is written irrespective of any political circumstances and ideological considerations. Political and economic structures are but superficial phenomena. They change with passing ideologies, and ideologies themselves are ways of adjustment to changing environment. But psychological structures are permanent. They determine the fundamental tendencies and orientation of a race and the general development of its civilization and culture.

With the Russian, the seven civilizations of the main sequence line will form, as the seven colors or the seven notes in the octaves of light and sound, a whole gamut of cultures, three of them—the Egyptian, Classical, and European being the fundamental, and four—the Akkadian, Assyrian, Arab, and Russian—the secondary ones.

Or rather, their perfect periodicity will make them appear as two parallel and continuous flows, each with its large waves of 1800 years having their respective phases in opposition, the crest of one corresponding to the trough of the other; and each civilization continuing the next to the preceding one, as in a parental lineage heredity skipping a generation and passing from grandparent to grandchild.

In this view, the two complementary lines assume a character of bipolarity, the three civilizations following each other—Egyptian, Classical, European—being rather masculine, external, dynamic, more concerned with objective aims; and the four of the other line—Akkadian, Assyrian, Arab, Russian—being rather feminine, intuitive, psychological, more concerned with the inner, subjective world.

Together, the two lines finally appear as a single bipolar movement of life, continuous in time and discontinuous in geographical spaces; as a single advancing culture on changing

backgrounds, with alternances analogous to that of crop rotation in the fields.

These alternances make each culture's period of maturity correspond to that of the decline of the preceding one and to that of the growth of the following, each in turn being in ascendency over its predecessor, the feminine dominating the masculine, as Byzantium did over Rome; and under the dominance of its successor, the masculine again overriding the feminine, as the new culture in Europe did to the Arabian from Spain to Bagdad.<sup>1</sup>

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Our knowledge of the ancient history of the Western hemisphere is too limitated to allow us to find in its past civilizations any equivalent of the bipolar character of the Eurasian ones, unless the present Latin and Anglo-Saxon imported cultures should be regarded as the opposite counterpart of the genuine American one that they have destroyed. Until now, however, they have remained only a successful attempt at rejuvenation, if not reincarnation, of the European civilization, finding on a new continent—a new earth to plunder—exceptional resources for a renewal of their creative vitality.

But this renewal, purely physical, has not reached the deep sources and principles of life,

<sup>1</sup> See Appendix II, C.

which continue to make the Americas—both North and South—in spite of all their revolutions, still social, religious, and cultural colonies of their former mother countries.<sup>1</sup>

Any attempt to break with the old European traditions and creeds has been until now utterly destroyed and made unthinkable, as in the case of the past Mormon venture in North America.

If such a break fails to happen in the near future, the creation of a genuine American civilization will have to wait for the slow process of fusion of the three main racial stocks, red, white, and black, associating the European, American and African continents.

Such a new civilization, reviving the deep inspiration of the ancient Mayan culture, will be in the millenium to come that of a new race made of all the nations and races stewing now in the American "melting pot".

In Asia, the bipolarity of the human cultures can be most clearly observed in the case of the old Chinese and Indian civilizations, existing simultaneously for fifteen centuries, starting together around 1,500 B.C. and fading slowly together at the beginning of our era. For, in their dual accomplishments, the Chinese were obviously

An exception could be made in favor of the Republic of Mexico which seems to have entered after its 1911 Revolution the path of fundamental changes and creative renewals. There a rebirth of the old Mayan culture could be possibly looked for.

more external, objective, masculine, and the Indian more introspective, contemplative, feminine.

And now, after eight hundered years, it is again China and India, awakening at the end of their long night, which make the dawn of a new era of civilization arise in Asia. Once more, the great rhythm of creative vitality and spiritual illumination makes its mighty waves pass over Asia. For at the time when the tide of human advance. around the year 1,800 B.C. began to turn from the West towards the East, leaving the declining European civilization hopelessly split in two opposite directions, the nations of Asia arose-China from her long opiate slumber, Japan by a rude knock at her door, and India under the longhanded whip of her masters. Along with Russia. all of them were going to be, willingly or not. trained at the school of the West, before withdrawing from it through revolt or revolution. And side by side once more the two cultures of India and China-will grow together, with China rationalizing, stabilizing the new Asian civilization, and India giving it its depth-connecting it with the transcendency of the Infinite beyond the worlds and within man.

The past of human history casts its light on the future. Its rhythms indeed shape the future. If the great cycles of three times 1,800 years succeed each other as do the lesser ones of individual cultures, each one beginning when the preceding one reaches its maturity, it means that the apex of the last great cycle, twenty six centuries ago, was also the starting point of the new one which will reach its zenith within the next hundred years.

Once more the new civilizations in Asia open another great historical era, repeating the one which culminated in the Sixth Century B.C. with the fall of great cities and the advent of great teachers.

The past coexistence of four civilizations, the two Asian along with the Assyrian and Classical, will repeat itself in the concurrence of the new Eastern ones in India and China, with the old and new Western ones, in Eurasia and America.

Three of these cultures meet again in Asia. What the China of Wu Wang and the India of the Rishis were to the conquerors of Niniveh, new India and new China are to their Russian neighbor, who clears for them the way, sweeping aside obstacles and obstructions of the past, all its creeds and greeds. The plower of the fields preceding the sowers for the next harvest.

The three cultures could become one, Russia vitalizing, China humanizing, India spiritualizing the others; India, Russia, China—wisdom, power and joy—the Sat, Chit, Ananda of the new Asian age.

And why should not the Western world also join the great upsurge in Asia, as the far off Greece of Pythagoras joined in the spiritual tide of yore the India of Sakya Muni and the China of Lao Tse?

Why should not America herself, instead of waiting for some distant future, accept the challenge of the present and, breaking with the past, receive her great predestined soul without passing through the great fire? Why, finally, should not the new civilization become the first World civilization, and merge in a single universal one all Western and Eastern cultures?

For the advent of a new Asia, three countries will compete and vie. For that of a new world, all countries must join; the West and the East must share in the same will for rebirth.

Let, therefore, in every land those who live for the future, those who come from the future, bringing it with them, assemble. For they are already the true citizens of a World Order in which, willingly or not, the three great streams of human advance, the Asian, the Eurasian, the American, will have to merge as converging rivers in the same ocean of human unity.

Can we foresee a few of the achievements of this ideal kind of World civilization? Or could we even now help to prepare it in realizing for ourselves some of its features? We can at least conceive which ones would be most desirable.

- (1) In all past civilizations, nations were made by the sword, enlarged by the sword, and destroyed by the sword. In the future World civilization, men and nations, union of nations, will toil to create, not to destroy. They will serve life, not death. Never more will any man be trained to learn "how to kill with good conscience."
- (2) In all past civilizations and in the past of the present one, culture depended on leisure for a few, and leisure on the slavery, or its equivalent, of all others.

In the future World civilization, there will be no slaves and no unemployment. There will be culture and therefore leisure for all.

For the same power which can now destroy in a single flash of primeval light great cities of men can also build for all a more abundant and enlightened life.

It was a country of Asia which first invented gun powder and then used it to make festive fireworks. Whichever country will be the first to use the new atomic power for human welfare and creative work will be the first also to usher the new era of World civilization. For this is the challenge and the test for all. (3) The present material civilization has made the old savage pass from crude to more refined barbarism, from jungle to cities, and nature to the machine age.

The next step necessary to the "civilized" man is to pass now from mechanical complication to esthetic simplification, from ugliness to beauty. In the future World culture, the two great ideals of ascetism and esthetism will be integrated in a simple formula of perfection: "To discard everything not useful and beautiful from both the outer and the inner life."

### Conclusion

New civilization, new culture, means new art, new religion, the spontaneous blossoming of a new life, springing from a collective inspiration and aspiration, a new contact with the Infinite.

Religion and art appear first. For, as soon as man receives a new certitude, the energies he was spending seeking for truth are now applied to creating beauty. Religion and art are followed by philosophy, science, sociology, in this order of succession. It is also in this order that they slowly recede and return in confusion towards the chaos from which they had sprung, awaiting there a new awakening of creative life.

New life, new light, new ideal, new faith, new ethics, new set of values, a new sense of the İnfinite, a new concept of what religions call God, a new wisdom and philosophy acceptable to all, making of religion a science, of science a religion, and of both a new art of life, this is what a new civilization, a World civilization, means and needs.

And this is what, century after century, is brought to earth by those who are not seeking the things of this world, but who are seeking new things for this world.



# V A NEW CONSCIOUSNESS



## A NEW CONSCIOUSNESS

THERE is in the world something greater than the achievements of all civilizations with their cultures, religions and philosophies; something even greater than science—that new altar above all altars where modern men and nations worship, finding there a more true and universal faith—the only one which, having no dogmas, can remain humble and thus progress.

But even if science could transform, as it does now the whole outlook of man and the external conditions of his existence, the inner misery, ignorance and suffering of the human soul would remain. Saviours have come through the ages, heroes and guides; the face of the world has changed but not the nature of man. Something greater is needed than the visitations of the past: a visitation of the eternal; something which is there already, unnoticed, in its manger, under the stars, unfolding before men the infinite marvel: a most profound and silent revelation—a most profound and invisible revolution, opening within man the gates to the superman.

It is only a state of consciousness. But so unlike the one we know in our every day state that those who experience it feel as far removed from their ordinary selves as that self is removed from that of the dumb brute. For this state of consciousness stands as high above mind as mind above instinct or impulse. And it seems to spread and to develop generation after generation in a slow, silent and sure manner.

It has been described, in the past, by great philosophers like Plotinus and mystics such as Jacob Boehme. It is now studied in books such as those of Dr. R. M. Bucke 1 and William James 2. It has inspired poets like Walt Whitman and Edward Carpenter.

This state is called by some superconsciousness or "Cosmic Consciousness", for it makes man feel one with the universe. It is a state of pure bliss, of ecstatic awareness, a light of understanding which embraces all beings and all things—something more than love, for love is selective, exclusive. It transcends emotion as well as intellect. It is a state of absolute peace, all fears, doubts and anxieties once for all vanishing as clouds before the sun—a state of absolute freedom, plenitude and certitude, of oneness with the eternal and the infinite.

<sup>1</sup> Cosmic Consciousness.

<sup>&</sup>lt;sup>2</sup> Varieties of Religious Experience.

It comes unexpectedly, without apparent how or why or whereform, not necessarily to the wisest, the most learned or virtuous, the most perfect. (It is not the most perfect gem which has become the first living thing, nor the most perfect animal which has become the first man. It is not the most perfect man who reaches the superhuman state.) It comes generally to the humble.

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The first time I met one of the privileged it was on a solitary road, in south France, while returning with some fellow students from an evening lecture in the country nearby. We were walking in the night when a song like a paean of glee arose, and we met a man whose like I had never seen. He told us why he was singing: "I am nothing. I know nothing. I own nothing. And I am alone. But I am the happiest man in the whole world." For long we listened to him, marvelling. He had the greatest of all possessions: this joy which possessed him. And he left, leaving behind something, to us radiant in the night.

The "Greatest Thing" cannot be produced or obtained arbitrarily by any device, effort, or training. All the psychological disciplines, the elaborate methods and "yoga" of the oriental or occidental mysticism fall short of securing it. It seems to be simply given, granted, bestowed, and resembles most what the theologians have called "pure grace".

I met, a few years ago, an English engineer who had spent a part of his life in India without any concern for ancient wisdom, yogas or teachings of the sages, without interest in religion and philosophy. He was coming back to London when at Tunis, a port of North Africa, while crossing a street he suddenly had the marvellous, undreamed of experience. Since then he has produced a series of inspiring books.

For this experience, though lasting in most cases but for a short instant, has durable effects. It leaves a seed of inner growth which in time produces its flowers and fruits.

Sometimes, however, the visitation can last for long periods. I know, here in New York, an artist, sculptor of repute, who for a whole month was in the ecstatic state of supra-mental consciousness. He wrote afterwards, without preparation, an extraordinary book of science "The Universal One" which in spite of a lack of technical language contains illuminating concepts of cosmology and even of practical chemistry.

Another case of a long duration of the spiritual event is that of the now departed Djivendranath Tagore, the elder brother of the poet, a mathematician, philosopher, who for one

month also enjoyed the blissful state. He told me at length how it came and went, reproaching himself for his inability to retain it lastingly. But the inner man is apparently not ready, in the laboratory of nature, for the permanence of this state which will be that of the superman.

That this state is no more dependent on exterior circumstances than on inner desire or preparation appears in the fact that it often occurs in the most dreadful environment. A soldier in France told me that he experienced it suddenly during the Great War, in a trench. And I know a workman in the Ford plant, in Detroit, who felt several times its ecstatic spell in the midst of the noise and turmoil when at work.

In every station of life and grade of intellectual or moral development, men and women can be chosen for the great Gift.

Among the women, one here in New York, having received it, started without funds one of our most outstanding schools of art. Some, having no other qualification than that of ordinary society women, were chosen. One of them afterwards found this appropriate definition of the state of consciousness in which we usually live: It is an "anachronism".

This is how a young woman recently described it. She experienced it at the very moment she was trying to take her own life, without any reason

other than an inconscient will to break through and transcend the obstacle which separates man from his supramental, superhuman self.

- "It happens unexpectedly. But when it happens one has the feeling of something expected and very well known—belonging to the real self of the individual.
- "A moment only... but momentous, having a supreme importance, because it reveals something which is eternal, permanent.
- "A sense of going back to the real state of consciousness after having been painfully limited and jailed. A sense of freedom.
- "It is as finding again the real thing from which one had been separated.
- "A sense of perfect understanding, not mental but in the nature of immediate awareness.
- "A sense not of love but of kinship, unity, identity with every thing and being.
- "And everything perfectly coordinated and functioning rightly.
- "A sense of living within the inner world instead of the external one, within not one-self but within the whole.
- "An absolute sense of reality. The same difference as between a picture and the real being. No longer the shadow but the real being.

"When it stops, a sense that it is still there—only one is no longer adjusted to it. It is blurred.

"And a sense that it is not possible to recall it by one's own effort or will. It happens only by itself."

But though all those who have passed through this revelation of ecstatic consciousness express it in almost identical terms, none of them tries to offer any mental description or concrete representation of the infinite essence and reality. For this revelation is not mental but supramental, and the infinite essence is not concrete but transcendental. It does not lend itself to the kind of dogmatic formulation of which ordinary creeds and beliefs in all religions are made. But it compensates for the absence of any mythological element with a deepening of the mystical sense and experience of what is fundamental in all religions.

That is why the teachings genuinely inspired by this experience, as that of the Buddha or of Lao Tse, decline to deliver any information about "God", or the "soul", or the "life after death". For these are but mental constructions, which differ in all contending "revelations" and religions. They are, at best, different forms of imagining that which transcends all sense images. They can be used if needed as visible symbols of invisible realities—any human idea is a kind of

idol—provided they are not mistaken for the reality itself behind the representation, and for the light beyond, which the mind cannot comprehend.

When this light is seen, it becomes a matter of indifference to express it through any belief or disbelief whatever. For belief and disbelief are as dumb as the ass and the ox in the night of a Nativity. Thus, the one who knows can recognize the truth behind any creed and idol. He can also remove any obstacle of creed and idol before the eyes ready to recognize the truth.

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But if the essence of the ecstatic consciousness is not rational but suprarational, not mental but supramental, it is however in the general line of biological and psychological development which has led from the pure sensitivity of plants to the emotional instinct in animals and to the mental, rational, logical faculties of man. And if no technique is known for the production and enjoyment at will of this supramental consciousness, at least some conditions are known, negative and positive, which control its possible manifestation.

Concerning the psychological origin of Cosmic Consciousness, four steps, according to Dr. Bucke, can define its evolution:

(1) From the primary faculty of excitability sensation appears and through complex sensation percepts develop.

- (2) The accumulation of complex percepts, from generation to generation, led to a condition through which groups of superposed percepts combine in a composite image or idea called recept.
- (3) Now, on the higher plane of human brain system, when after thousands of generations the mind has reached the limit of purely receptual intelligence, a new synthesis is made, that of concepts, integrating thousands of recepts into a single abstract idea which is to them what algebra is to arithmetic, and on which the whole human language has its foundation.
- (4) And now the fourth step can take place—that of the synthesis of concepts changing mental intellect into supramental intuition, and the human form of consciousness into that, ecstatic, of the superman.

Its creation in man can in no wise be arbitrary. It probably depends in part on organic and therefore hereditary circumstances and generally remains buried in the depths of the human consciousness, most often obliterated and defaced by the overwhelming activities of the mind.

Its manifestation in this case depends mainly on the withdrawal of those destructive activities. And this can be achieved only by the denial, voluntary or not, accidental or not, of the ordinary mental functions. It is that which forms the object of the different methods of yoga

devised to produce the perfect silence of the mind. And anything leading to temporary but absolute mental passivity, even as it happens in some pathologic or anesthetic states, can be the negative, necessary condition of the advent in man of his more divine consciousness.

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As everything transcendental, infinite, this greatest of all things—the kingdom of bliss—is within us. Not in all minds perhaps is yet perfected the synthesis integrating all conceptual elements into supramental light. But if not to the same extent, at least potentially, all have in them a spark of this light. Thus the possession of the hidden treasure depends no doubt less on the effort to conquer it than on the chance removal of the inner obstacles to its spontaneous manifestation.

The greatest of these obstacles is mind itself. There is less bliss—more mental torment—in human life than in the life of the animal. "Look at the birds", as it was said in the Sermon on the Mount. And less bliss in the life of the animal than in that of the plants. The most ecstatic being on earth is a tree. "Look at the lilies of the field", again said Jesus, speaking of the kingdom of heaven. . . .

The obstacle of the mind is threefold. It consists in the fundamental egoism of the individual self affirmation, self limitation—its exclusive

will to be. In man, it consists also in the greater power of mental imagination which creates more fears and greeds for the present life; and finally in the projection of these fears and greeds beyond this life, in the form of creeds. This becomes the supreme obstacle.

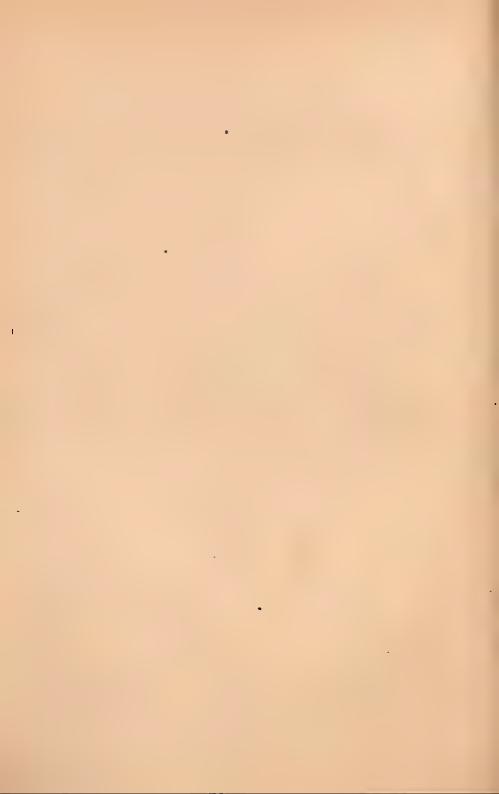
Bliss is the consciousness of the infinite impersonal one. The greater the limitations. the lesser the conscious bliss. Mind is the consciousness of the finite—the field of conflict of all opposites. To reconcile these opposites, to make exclusive concepts become integrated "transcepts", to think only in terms of synthesis, unification of dualities, is to train the mind to transcend itself, to be illuminated by the supramental ecstatic consciousness which is that of the Infinite. Of little moment is the obstacle of physical pain between the individual self and the infinite bliss: a cloud darkening the face of the sun. Of little moment is, even, the obstacle of our mental anxieties between us and the joy of being: cold winter nights hiding the sun. But the greatest obstacle is in the greatest of our creations—our exclusive conflicting creeds, blinding us permanently from the light of the real sun, that of the infinite oneness and omnipresence within.

Idols of wood and stone are harmless idols. Everyone knows that they are only visible images 78

of invisible realities. But invisible idols—those of our ideas, our beliefs and creeds about the unknown, beyond, when we mistake them for this beyond itself—those are the harmful idols.

Only the like knows the like. Only the bliss within knows the bliss infinite. . . . So for those who have not yet experienced the greatest thing—the ecstatic, supramental consciousness—another thing is still possible, the only one which can prepare and approach the former: a transmutation of all beliefs and creeds into faith—true faith which ignores but trusts the unknown, becomes one with it, and thus, safely, walks on the abyss.

# VI A NEW GOD



#### A NEW GOD

EVERY culture has its own Gods—familial, tribal, national Gods, personification of powers of Nature, and in the higher form, as the Vedic Gods, various aspects and symbols of some inscrutable, eternal, infinite essence.

The God of the Byzantine, European and Arabian cultures, comes directly to Christians and Mohammedans alike, through the Roman Empire, from the Iudaic tradition. The forerunner was the first shortlived monotheistic God. Aton. born prematurely in Egypt, 34 centuries ago, from the mind of his revolutionary prophet, the Pharo Aknaton. Monotheism at that time was representing a real progress in the religious and philosophical thought of mankind. It was integrating in a single person the Gods of polytheism. But at the same time its unifying simplification was masking under a name and an anthropomorphic image the profound variety of principles at work in nature and in man, and the initial mystery of the origin beyond man and before nature. Accommodating the limitation of the mind, it changed into a marvellous first person, the marvel of the Infinite. Thus, the global account of matter and life through a first miracle of creation ended for centuries to come all possibility of further research and knowledge, and made of any attempt at rational explanation an offence and a sacrilege punished by torture and death.

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The ideas of man are his first idols. The images that he may worship are only their effective representation. When the idea of God becomes traditional, it can dispense with symbols, and then forget that itself is its own idol. Identifying itself with its own object, mistaking itself for what it tries to represent, the idea of God becomes "God". From that moment it necessarily ceases to evolve.

The tribal God of Joshua, the jealous sanguinary God who wanted men and women and children and cattle of Jericho to be slaughtered, may become in the course of time the God of justice of Isaiah—and at the end, the heavenly Father of Jesus and rabbi Hillel. He may even become a trinity of hypostasis and therefore a mystery again, but substantially through those changes of attributes, he remains the same eternal almighty person—the Lord of all creation. In this personification of a supreme power can be recognized the aspiration of the human mind to

personal power and supremacy, its very pride and ambition projected and magnified towards infinity. And the idea of God being the highest expression of the ideal embodied in a culture, it is small wonder that a civilization having this very idea as its basis and beginning with the spirit of a Jehovah should end with that of a Hitler. The projection of the human mind towards the divine becomes on its return to earth the projection in reverse of a supreme being into a human form.

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This universe is made of perpetual movement, change and renewal. Everything which does not progress declines and decays. Everything around us has changed. Science, philosophy, sociology, have progressed. Religion has remained behind, stationary, inert-a rigid statue, as the wife of Lot. All our ideas about the universe of matter and life and the deeper universe within man have been many times revised and renewed; the idea of God, alone, has not progressed. And so, no longer a basis or a guiding star to all others, it has become an obstacle an obstruction to our intellectual and spiritual advance, the dead weight of a dead dogma which must be rejected. This explains the present overwhelming wave of materialism and atheistic negation which spreads over the world, sweeping, eradicating the old roots of routine and tradition—the deluge which precedes and prepares a new world for the coming man.

This explains also the crude and ignorant intuition which is at the heart of an irrational and cruel, but ineradicable, anti-semitism. The modern mind in quest of light and liberation, unable or unwilling to revolt against the Judaic God, which stands in its way to further progress, turns instinctively its anger and its hatred against the religion and race which has given it such a God.

For how could the chastened mind of science continue to breed the idea of a miraculous first person who tired of an eternity of solitude, inaction, darkness, and decided "in the beginning" to have light, to put a chaos into order and create a world of his own choosing. How could the modern mind continue to accept the idea of a good and almighty God, responsible for the horror and terror of the first world of life-obscure and suffering forms devouring each other: a God who after eons of trials, having produced the great dinosaurs and other monsters, succeeded finally in creating man "in his own image"-and lo! there stood the pithecanthropus! This can no longer be the creed of man. The old problem of theodicy, the justification of a good creator for the evils of his creation, remains insoluble. The idea of God does not tally with the fact of universal suffering. In a world of pain and misery, of suffering and torturing existences, the original sin would have been that of creation.

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All fundamental problems can be solved: that of origin and creation; that of misery of pain and of death; and the greater one—that of freedom, when the idea of God—man's created God—vanishes in the glory of a new dawn of thought and vision—the vision of the Infinite beyond all Gods, and within man.

Beyond the universe is the Infinite where all universes have their source. Before the actuality of any existence is the potentiality of all existences. And as nothing potential can yet have form, objectively, before any visible, objective reality there is an invisible, indivisible, subjective essence. Nothing finite, nothing temporal could exist without some eternal, infinite and transcendental immanence.

The Infinite, beyond and within, contains in a state of undifferentiated oneness all potential principles of existence—and their opposites. These opposites are inseparable. When separated, in the finite, they exclude each other. When one, in the Infinite, they include and generate each other. Thus existence and non-existence in the infinite are potential of each other. And that is why in the finite they alternate and thus

create the universal physical discontinuity. They change into individual forms, personal existences, the undivided, impersonal infinity.

A person, however great he were, would be hopelessly infinitesimal in the Infinite. To set any personal God over the Infinite is, as the Chinese say, "trying to cover the sky with one hand". But any impersonal principle projected into the finite objectivity can become a personal being. So there can be "Gods many and Lords many" in the universe. Each individual being is the God of a multitude which forms his physical body. And each multitude of individual forms can have also a conscious integrating center-its own group-soul-and such are all collective entities, the Gods of each species. the God of man, and beyond them the cosmic Gods, and within them all the very soul of the great being which is this Universe itself.

These group-souls, collective Gods, are both the creators and the creatures of their species. They embody in the multitude the principle of its potential existence. They are its prototype in the infinite. But they receive from the multitude the character resulting from its impact with the environment. They subsist with their species and disappear with it. The God of man is one of these nature entities. He represents the principle which makes man different from the other species

—the principle of mind which is not always that of reason. It is divorced from instinct but still linked with the emotional and the irrational principle of animal life. It is still rooted, as all individual existences, in the blind desire of finite self affirmation, self-limitation, exclusive of the Infinite.

It is this mind-creative and mind-created entity that man has called God, mistaking it for the supreme, the soul of the cosmic being embodying in this universe the impersonal infinite oneness, in the mystery, beyond time and space. To unify all Gods into a single one was only a first step towards the true knowledge. To identify this single one with the inner one, the infinite within, is the final step.

The creative principle is part of this Infinity. Nothing could have created anything without being first self-creative. And what belongs to the Infinite as a whole belongs to the potential infinitude of its infinitesimal parts.

This principle and power of self-creation is also power of self-extinction. That is why to create oneself in finite form, to limit oneself in time as in space, is also to prepare oneself for self-extinction. Every life contains the seed of its own death—and if death is really the wages of sin, the first sin is certainly that of self-creation

—denial of the one eternal, infinite existence, which is that of perfect inter-exchange, reciprocity between all and in which each is both itself, every other, and the whole.

And it is from this original sin of selfcreation that all other evils derive. Egoism, self limitation creates ignorance; ignorance creates conflict, suffering—all the miseries of this life.

But it is also on this principle and power of self-creation that reposes that of self-determination which means fundamental freedom of each being. Each one has created himself according to his desire and nature. So he can recreate, transcreate himself according to a new desire for changes in his old nature. And there is within all, at the center and heart of each being, another potential principle of infinity which explains the slow process of biological development, ascension, progress, which leads the whole cosmic life back again from its fall into the finite, towards the oneness, plenitude and bliss of the Infinite.

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We can now reconstruct the main elements of the cosmic drama. In this drama, the creation was not a first and only beginning but an unfolding, a succession of creative acts different in nature and balancing, completing each other. The first act of the drama was that of the first objectivation of the subjective infinity, at the acme of its rhythmic concentration of almighty consciousness, projecting itself in an ecstatic explosion of radiant energy, creative of dynamic space—the first cosmic frame.

This first act was impersonal, fulfilling only one of the necessities of the inner infinite subjectivity to have its counterpart, its shadow, in some external spacial objectivity. This projection of eternal infinity was thus creating with space the first term of time and succession.

The second act of cosmic drama was the opposite of the first impersonal part. It was the precipitation into finite forms of all potential desires of being, finding in the cosmic frame their opportunity for individual existence, self affirmation, self limitation.

The two opposites of good and evil, as all opposites, are one and indiscernible as long as they do not assert themselves in the finite world. But there they become violent opponents. This second act was the source of all evil. For if we can judge from the first chaos of primitive elements and the first nature of the primitive forms, it becomes evident that what in the infinite was first manifested was its worst potentialities of obscure and fierce desire, creative of all consequent evils. At this stage, in the beginning was madness and ferocity.

But if the most violent and exclusive self assertion can break itself from the infinite oneness, it cannot break the eternal infinite oneness.

So, when in the radiating frame of cosmic space mad egoisms took their flight, their opposite principle, that of unselfish love and unity, accepting the challenge followed them there into their self created hells. This was the third creative act, opening the last and most significant part of the cosmic drama.

Thus, in the beginning, at the root of all cosmic developments, at the center an inmost recess of all things and beings, within all the woes, inflictions, and afflictions of a world of strife, rent between all, crucified in all—a soul of love and unity—the soul of the universe took its place.

If any being is to be called "God", this is the cosmic God—beyond that of man—the God not of power but of sacrifice, the "Lamb slain from the foundation of the world". And therefrom the process began of slow return and restoration, the ascension of life, summit after summit, from its dark abysses; its redemption after its fall. For what egoism, alone, could create, love alone can transcreate.

Love, crucified in every desire, glorified in all progress of beings. Love, the true divinity, the child in the heart of nature—not the almighty God, implacable and jealous, who judges and condemns and has to be placated and worshipped, but the humble, patient, silent and unknown one who abides in all, understands all, transforms all, unifies all; not the Lord but the friend, the intimate presence, the self-giving one who does not demand or command but who assists and guides and changes darkness into light and restores life from pain and despair into the bliss and splendor of its eternal origin.

The biological ascension is not achieved. It cannot be arrested. It comes from the infinite at the center and heart of all things. It returns to the Infinite. Man is only a link in the chain which binds the past to the future. Mind and the mind-made God belong already to the past. After the mind comes the supermind—the ecstatic all-embracing awareness. Above man will appear the one after whom "the whole creation groaneth and travaileth, in pain together until now".

After the God of man comes from the future the newborn one—the God of the children to come—the one who will refuse to be called God and be worshipped for he will commune within himself with the humblest one, the son of the Infinite—the supreme love—that which is in all something that nothing else can be.

Before this Supreme, the God of man and all the others are vanishing. And from new depths of the eternally new infinity, something, someone begins to rise. New worlds, new universes always rise from Infinity. New Gods also, new principles of life, prototypes of new species of beings. And now from the unfathomable wonder, for the new being, for the new world, for the new age, the unknown one begins to emerge. And it is his sovereign step which shakes the world.

# VII A NEW LIFE



# A NEW LIFE

THERE is no new life without a new faith—a new illumination from within.

Faith is the opposite of creed. Creed is the mind trusting its own creation. Faith is the mind and soul trusting the unknown. Creeds, beliefs, dogmas are substitutes for faith. They are the obstacles to faith. They make the mind look towards the past, towards the suns which have set. They are the ghosts of ancient wisdom. They speak the language of the dead.

There is an eternal light within and beyond man. Eternal because ever new. What is eternal does not repeat itself. It creates itself anew from age to age. What is infinite cannot be imprisoned in a dogma. What is true speaks silently within each, and expresses itself through the language and the knowledge of each time. The Rishis of the past, the prophets and seers never cease plumbing new depths of the Infinite and bringing new light to earth when they come.

Each age must have its new faith. Each new civilization its new inspiration, its new influx of eternal creative forces. Each new culture is a resurrection from the dead.

The sign of this new birth of faith and life is that within it is the seed of all future developments. It integrates in a new way all the intuitions and aspirations of the race, all the great thoughts of the new age.

The new religion, at its origin, associates within itself the three great disciplines of science, philosophy, sociology. Around its central vision are developed the double knowledge of the outer world of nature and the inner, infinite one, within man. And both visions are translated into the arts of life and the structure of societies. It is the tragedy of ancient faiths that, unwilling to change and progress, they have to decay and die. While everything around them advances towards the future, religions remain stagnant and are left behind, forgotten in the past.

The decline begins when out of the orbit of the static creeds science and philosophy develop. in progressive opposition to the unprogressive dogmas. Philosophy, having been "handmaiden" to theology, becomes its antagonist. Science, instead of religion, becomes the fountain-head of knowledge; and sociology follows science and philosophy. And it is when the human mind finds itself split between its old creeds and its new knowledge that confusion of thoughts begins, soon followed by chaos and disintegration of the whole social structure. One by one all institutions, laws, and ways of life, education, art, even charity, escape the hold of religion; and the church, which was the keystone of the whole edifice, becomes a mere isolated appendix—a servant and ward of the state.

It is this social and moral decomposition which causes the general state of unrest and fever and sometimes mad despair of the human race. The old faiths are dead, defeated or destroyed. World crises, world wars, and world revolution buries them. And on their remains a whole variety of strange sects and cults and occult rites begin to mushroom. New fanaticisms and old superstitions—avataras, saviors, and thaumaturgists pullulate. Desperate creeds announce the end of the world. It is in truth the end of a world.

A great wave of revolt and negation has swept the whole surface of the earth—to clear the ground from the dead remnants of the past and prepare it for the new harvests—that of a more luminous faith and a more humane life.

Our age is analogous to that of twenty-four centuries ago which saw great wars and great destruction—that of Niniveh, Babylon, Thebes, and Jerusalem; but also the birth of new creators—the Buddha and Mahavira, in India, Lao Tse and Confucius, in China, Pythagoras and Thales, in Greece. New stars in the sky of thought.

We will perhaps see more destruction and catastrophies, but they will also herald new advents and new creations.

A new faith is born, a faith without mythology, without churches, priests and dogmas—a faith which will be both a science and a religion: the knowledge of the world within and the reverence for life in all its manifestations.

A new faith is born, not yet conscious in many but awaited by the multitude. That multitude already has fearlessly rejected all others. It has already trusted the unknown—and thus opened the way for the truer knowledge, beyond the idols of the mind, beyond its Gods, in the Infinite, at the center of all things, and in the heart of man.

For faith in the unknown is not faith in the unknowable. It makes the unknown cognisable. It changes into infinite marvel what was infinite mystery.

\* \*

The ordinary life is a life of fears: fear of the future, fear of change and loss, fear of the solitude within and of the immensity beyond; fear of nature and fear of death; fear of demons and fear of Gods—for fear creates both. All those fears, born of darkness, vanish in the new light of the supramental life which, trusting the unknown, enters into the intimate ecstatic oneness of the Infinite.

This is what the Buddha taught in a veiled form under the name of Nirvana—the extinction of distinctions—the return to the source, to the last consciousness of the infinite oneness—the true salvation.

The ordinary life of man is a life of anxiety, uncertainty, perpetual necessity of choosing between conflicting opposites. With all terrors, all uncertainties vanish also when the knowledge of the Infinite changes the slavery into the mastery of life, and the freedom of choice, in conflicts, into the true freedom from choice and conflict.

For what is life if not a distribution of the rich contents of the Infinite, and a constant balance, adjustment, compensation, and finally harmonization between them. What the mind divides and opposes in its blind preferences and prejudices, the supramental communion with the Infinite reconciles and integrates. It makes each individual life appear as the Infinite itself in one of its many forms and ever new aspects, and thus changes all wants into plenitude.

For want is the ignorance of the mind concerning its true possessions. It despairs about outer loss, not knowing for what new gifts and new gains it had to make place. But the true life enjoys all changes and welcomes all renewals, knowing that nothing can affect its equibalance and impoverish its plenitude. Thus even sorrow becomes bliss.

The ordinary life is a life of desires, cravings, prayers for outside things—possessions and enjoyment. For the mind is mainly concerned with external world. But the true life knows that its infinite inexhaustible source is within—and that there is a constant relation between the intake of external things and the influx from internal creative power and joy. The lesser the intake the greater the influx. So the new life is that of communion with the Infinite, not a demand, mendicity from the Infinite. What to pray for when all is one's own.

Collectively as well as individually the new life will transcend the one which is now vanishing. For the decadent world is that of external achievements and possessions. The coming world will be that of inner riches and of outer inter-exchange.

Each one in it will feel one with all and therefore no longer a separate part but a partial whole and totality. Each one will produce according to his own nature his best flowers and fruits, and exchange them with all others. Thus will be effaced the false distinction between the individual and the collective, for there is no individual except as an integrated multitude, and no collectivity without some individual self.

Each being is both, externally, the God of the universe which is his body and, within itself, a multiplicity of living and conflicting elements, tendencies and will-to-be. Each of these elements strives to be the center around which others gravitate. The struggle and division of forces between them is the cause of most of the inner and outer miseries of life—failures, frustration, and finally disorder and demence. For the only center around which all could take place and harmonize is an impersonal one—the consciousness of the Infinite. Its presence only can order the chaos and transform demence into sanity and peace of the soul.

The new supramental life will know itself and fully accept itself for what it is—a multiplicity, good or bad, of living things to be integrated. So, instead of showing off the good and hiding the bad, trying to magnify one and destroy the other, he will make the best the trustee and helper of the other, so that both can transcend themselves and be transfigured.

New life will therefore mean new morality—integral acceptance of one's own nature, each one being fully what he really is in order to become

what virtually he has always been; each one renouncing to pretend to a perfection he has not, in order to acquire it. In a few words: "Transformation through acceptation" and "Realization through renunciation". Finally, instead of human duties, superhuman possibilities.

Material civilization is excellent—for savages. For it is a more complicated, if not refined, barbarism. The primitive man is, no doubt, esthetically and spiritually more advanced than the civilized, but he has to pass through the stage of mechanical and intellectual development that the machine age imposes upon all.

As for the civilized man himself, another step is necessary. After complication, simplification of life—esthetic simplification—stylization, without and within. After the multiplication of needs and the consequent loss of freedom, a progressive reduction of material needs and recovery of both freedom and enjoyment. For there is a greater satisfaction in suppressing a need than in fulfilling it.

The new life, therefore, will be one integrating another pair of opposites—asceticism and estheticism—in a very simple and comprehensive formula: "To renounce within and without (asceticism) everything which is not both useful and beautiful (estheticism)." This is a formula of perfection. For if everything harmful and ugly could be eliminated from the inner as from the outer life, the whole life would be divine. The whole world would become a world of beauty. The same principle applies to the common link between men which is their language, and here the formula of perfection becomes: "Speak only when you have something to say either useful, or beautiful, and ever kind." This would be primarily a precept of silence. And silence is the way supramental wisdom can enlighten the mind.

Another fundamental relation in human life would be transformed: that of family and marriage.

Family in the modern world has become convenience for the body; and marriage, regimentation of the soul. Its conventional rigidity is the bed of Locusta on which natures of all kinds and sizes are forcibly adjusted. Here also the principle of integration will apply. And the comprehensive formula of the future could be: "Every kind of union between human beings that has been sanctioned and sanctified by the different groups and families of men will become acceptable and respectable in each of them."

The end of life is death—and death can be no less welcome and blessed than birth. For death is also a birth. When the outer world vanishes, at the end of the day, the inner one becomes in turn the real one. Within a point, at its center, and beyond it what was finite has enfolded itself, and what is infinite remains. What could escape the Infinite? That which tried to withdraw from it must return to it. One may vanish perhaps, if he chooses, in the unconsciousness of infinite nonbeing. One may also resume his consciousness of a part which is also the infinite whole—for in the infinite, all is infinite.

But what would mean the marvellous accumulation of recorded experiences, buried during this life, ignored and useless, in the subconscious memory of the being, if it were not for the use and enrichment of some other life, invisible and indivisible within the infinite subjectivity, beyond time and space. Trusting the unknown is above all trusting death—which perhaps is but a supreme ecstasy. And is it not better for us to ignore it, in order to live?

Creation and destruction are inseparable opposites. They generate one another. To have created oneself is from the beginning to have prepared one's own destruction.

Life and death are the two friendly companions which in turn lead the pilgrim to his goal—the Infinite, our eternal, ever new, ever more beloved home.

# LIFE'S TEN COMMANDMENTS

Ι

Conscious of the eternal, infinite unity, before, beyond and within all, thou shalt worship no God—but the one who abides in thee, as it abides in all things and beings.

## П

Thou shalt recognize no enemy in this or any other world.

## Ш

Thou shalt reverence life—the divine mother in all her forms and creations. Thou shalt not kill or harm any, but help and protect them, and regard all as sacred.

## IV

Thou shalt touch the human body only for love and for help.

#### $\overline{\mathbf{V}}$

Thou shalt not ask. Thou shalt not refuse.

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## VI

Thou shalt accept all circumstances—and thus transform them.

#### VII

Thou shalt renounce—and then realize.

#### VIII

Thou shalt discard all things, around and within thee, that are not both useful and beautiful.

#### IX

Thou shalt remain silent and speak only to say things useful or beautiful—and ever kind.

## X

Thou shalt know thyself as thou art, and be thyself fully—in order to become thy real self.

## **APPENDIXES**

- I. The grand Tree of Knowledge.
- II. (a) General Table of 12 Civilizations.
  - (b) Eight civilizations, past, present and future.
  - (c) Triple sequence of bipolar cultures.
- III. India Center of Asian studies.
- IV. Outline of a course on General Integration of Science, Philosophy, Religion.
  - V. A Program for World Culture.



#### APPENDIXI

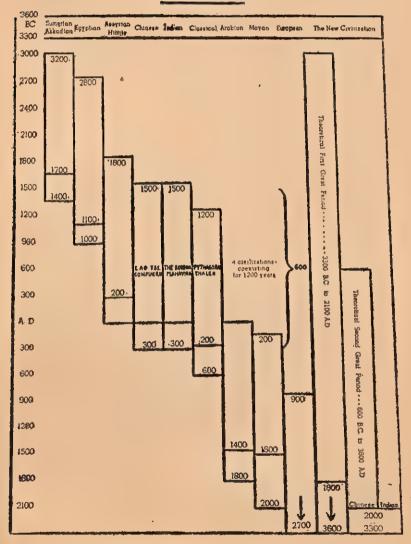
THE GRAND TREE OF KNOWLEDGE

Seven Domains	16 Branches and many Sub-branches	Seven Sciences	7
Creative Activities	Poetry) Music) Rhythmic Plastic (Sculpture Dance) Fine Arts	Aesthetic Sciences	ARTS
	Agriculture Crafts Industry Engineering	Technical Sciences	C2
Society	Politics Economics  Sociology	Ethicat Sciences	ниманпез
Man-	Languages Literatures History Geography Ethioni Psycho-Physiology Psychology	Ethnical Sciences	ATTES
Ĺije	Botany Zoology Biology	Natural Sciences	
The Earth	Mineralogy Geology  Chemistry  Physics	Physical Sciences	SCIENCES
The Universe	Astrophysics Astronomy		
The Root	Mathematice  Algebra Arithmetic Geometry	Mathemati Sciences	cal

Classification and integration of all domains of Knowledge in order of generality, logic and chronology anteriority.

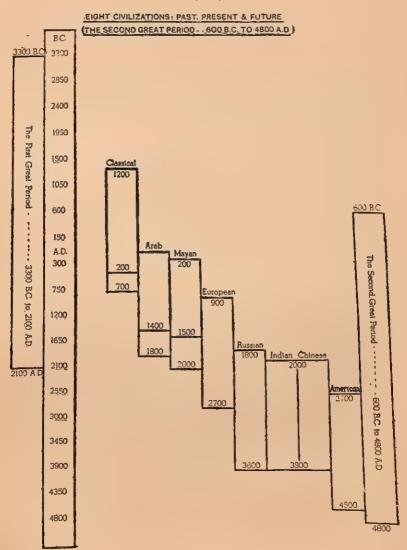


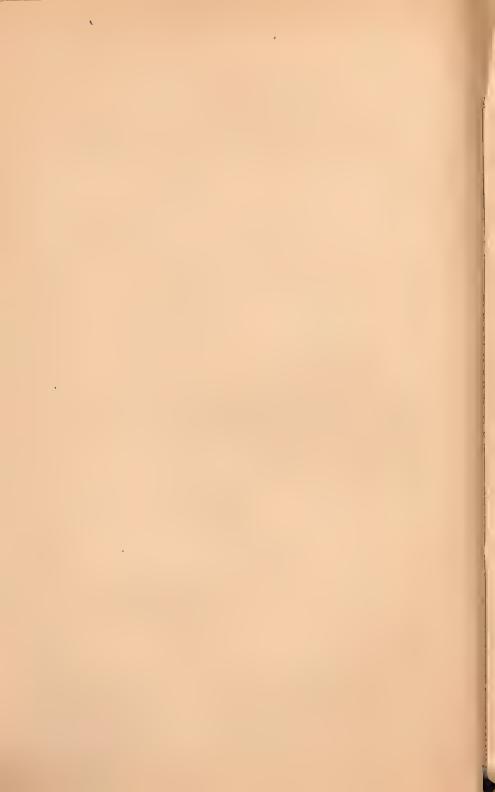
APPENDIX II A



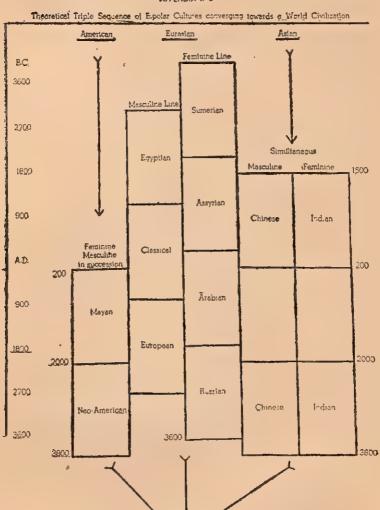


APPENDIX II D





APPENDIX II C



A Possible World Civilization



## APPENDIX III

# INDIA CENTER OF ASIAN STUDIES

IT has become a banality to say that all human advance depends on education. But the question arises: "Who will educate the educators?" New teachings require first new teachers, new training for educational service, new schools for educators.

From these new schools will come the teachers for all the lands of the new civilization which rises in Asia.

A first nucleus must be formed by the gathering of a few students from India, Pakistan, China, Japan, Russia and other Asian countries, around the little group of pioneers of the New Spirit.

A group of this kind, initiated by the India Society of America, intends to create there the first Asian University for the training of the future educators and teachers of New Asia.

Students from all parts of Asia present in the American colleges and Institutes in America,

## 118 THE SEVEN STEPS TO THE NEW AGE

are invited to gather first during the academic holidays and summer vacations at the Center of the new Asian University, and to complete there after graduation their training as future standardbearers of the new spirit in all lands under the rising sun of Asia.

In application of point one of the Program of New Education, concerning General Culture, the following outline is given of a course on Integration of Science, Philosophy and Religion.

INDIA CENTER FOR ASIAN STUDIES (SUMMER UNIVERSITY), S. HIGHLAND AVENUE, NYACK, NEW YORK.

#### APPENDIX IV

## OUTLINE OF A COURSE

IN

# GENERAL INTEGRATION OF SCIENCE— PHILOSOPHY—RELIGION

## INTRODUCTION

The final need of each civilization

Ι

# Integration of knowledge

- (1) An integrated curriculum. The grand Tree of Knowledge—linking all departments of learning in order of generality, logical dependence and chronological development.
- (2) Principles of intellectual integration. From percept to concept and from concept to "trancept". The synthesis of opposites. A psychological advance. The sense of the Infinite.

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## II

# Religious integration

- (1) Synthesis of religions. Classified texts from all sacred literatures and Bibles of mankind.
- (2) The evolution of the God idea—a new God idea for the new age.
- (3) Philosophical integration of Theism and Atheism, Monism and Pluralism, Pantheism and Transcendentalism.
- (4) A religion without myth.

## Ш

# Scientific integration

- (1) General principles of a philosophy of new physics.
- (2) Integration of the concepts of space, time, energy and consciousness.
- (3) The three dimensions of time; duration—succession—integration of successions: The Present.
- (4) The two directions of time. The unit of time. Structural identity of the fields of time, space, and psychological phenomena.

## IV

# Historical integration

 The laws of periodic succession and development of cultures.

- (2) The seven Mediterranean civilizations in two characteristic continuous lines.
- (3) The progressive international integration. In the past: from tribes and provinces to nations. In the Present: from nations into union of nations.
- (4) The fallacy of actual world government through artificial organizations. The present "two worlds" and their possible common field of understanding and cooperation.
- (5) The last step toward Human Unity, through Regional Federation. Passing from 100 nations to five families of nations. The present and future Big Five.

## V

# Five steps toward the new age

- New education—for integrated knowledge and expansion of loyalties to broadening circles of human and cosmic life.
- (2) New democracy—through integration of principles of liberty and unity.
- (3) New social and economic structures, unifying the best of opposite systems.
- (4) New national and international organizations and developments.
- (5) A new psychological advance—from mental to supramental, cosmic consciousness.



#### APPENDIX V

# A PROGRAM FOR WORLD CULTURE

TO the pioneers of a new age, the artisans of a World Culture, our unknown brothers and sisters in all nations!

You are not alone. We are many. And the time has come for us all to work together!

The great waves of history pass over the world. Civilizations succeed barbarisms, and barbarisms civilizations. Cultures grow and fade. War and peace follow one another. They are made of one another. We have now the peace of the last war and can expect the war of this peace. Peace and war are two sides of the same fabric. It is the whole texture which has to be changed. For that peace only will overcome war in which man will have overcome himself.

So, while nations are preparing themselves for the next onslaught, there are men in all nations who have to prepare the world for a true peace and a new order—a new world order. While tremendous forces of destruction are already at work in the minds and thoughts of mankind, creative forces must also be mobilized and organized to face this challenge and this alternative: new devastating ruins, final chaos, or awakening, upsurge, rebirth!

To this rebirth, an international league and chain of leagues for a world cuture could contribute associating all creative activities in science, philosophy, religion and art, integrating all converging efforts and initiatives, all aims, purposes and dreams of mankind.

A program of world culture, aiming at an understanding and renewal of the whole life, should offer to all a diversified field of work in which every good will and skill could find its utilization. It should also be so impersonal, objective, all-inclusive that it would exclude any possible dogmatism and narrowness of thought and action.

Such a program will of course be progressively developed through accretions of converging aims surging from the heart of mankind. It can meanwhile be tentatively formulated in a provisional set of principles, as follows:

I. In science and philosophy: a synthesis in Cosmology, linking the new universe of physics and biology with the inner world of

psychology; the first principles of time, space, energy, with that of consciousness—material objectivity to spiritual subjectivity and the finite with the infinite.

II. In religion: a comparative survey of the creeds of the past in the light of the future, and their renewal—or removal—through new contact with deeper sources of experience and a new faith in the unknown.

III. In art: new sources of collective inspiration, leading from the present chaos and infantilism to new significant forms of creative expression.

IV. In education: new methods of general culture and integrated knowledge; higher standards of emotional development progressively enlarging the fields of interests and loyalties—beyond family and national boundaries—new paths from mental to supramental consciousness, from esthetic to ecstatic life.<sup>1</sup>

V. In sociology: purification and enlargement of the principles and practices of democracy, harmonizing individual freedom with collective unity, in political structures; and the opposite ideologies of private enterprise and public interest

<sup>&</sup>lt;sup>1</sup> In a special field, the principle of education could be applied to a basic reform of the penal system, abolishing the barbaric idea of punishment and transforming jails into schools of hard and highest training under guidance of counsellors and specialists, with length of detention measured not in terms of time but of growth, liberation depending on the attainment of the prescribed goal.

in economic planning—public interest being always supreme and private concerns subordinated to it.

Two new features, among others, could be introduced:

- A corporate parliament representing the present conflicting interests of all organized activities of the people, and ending the reign of turbulent incompetence of the professional politician.
  - 2. A Council of sages—men of disinterested vision and wisdom assuring the future, permanent welfare of the country and of its people.

VI. In the international field:

- 1. A progressive integration of nations into large regional unions or federations, as a new advance from anarchical and anachronical sovereignties towards the future goal of human unity.
- 2. In each union of nations a representation of all others: a Council of Humanity replacing the traditional diplomatic assemblage; a permanent agency of peace instead of the present agencies of permanent intrigue and conflict.
- 3. Finally, an international institute for international education through preparation of basic and impartial books of knowledge—universal history, comparative philosophies and religions, outlines of general science and sociology—unifying the brain of mankind and making possible

spiritual and then material disarmament, and world citizenship—as a prelude for world unity.

VII. In the domain of individual advance: a formulation of new sets of values and ethical standards of life on a triple basis:

- (a) development of the inner life,
- (b) simplification of the outer life,
- (c) respect for all life.

\* \*

This is the seed: new thoughts and ways for the new age—the seed in which already dwells the harvests to come—a seed waiting for its proper time and its proper ground—when convulsions and catastrophies have plowed deep furrows on the earth; when the chaos increases, making so compelling, so desperate the need for order—a world order—that dreams can be made true, visions changed into realities.

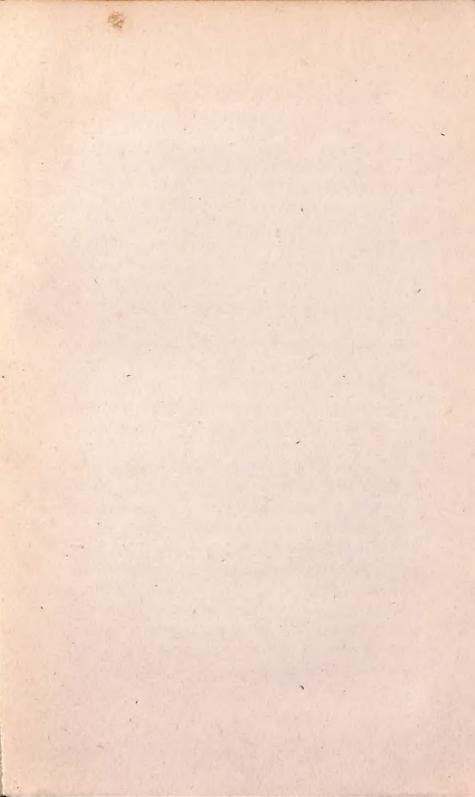
Men create the seed—great events the need. From their conjunction the new earth will be born.

Who are these men and where are they? Not among those seeking for power, wealth, happiness—this last slogan of dying cultures. Power is that of potential forces. It is with men who serve the future—and these are the ones that the present rejects, but that the spirit of man as a mighty wind projects forward, sweeping before them dead past and dying present, cleaning for them the avenues to the future.

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Strangers, isolated in all nations and cities of men, are the unknown ones recognizing each other through the lightning that their thoughts sometimes flash forth—the members of the great scattered family, having no other home in this world than the home they build for man.

Let them all rise and build together!





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